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Critical Comparisons between Charles Reich's "The Greening of America" and Theodore Roszak's "The Making of a Counter Culture: Causative Philosophical, Sociological and Educational Agents, Diversity of Reactions, Characteristics and Implications of the Counter-Culture"

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CRITICAL COMPARISONS BETWEEN CHARLES REICH'S "THE GREENING
OF AMERICA" AND THEODORE ROSZAK'S "THE MAKING OF A
COUNTER CULTURE"; CAUSATIVE PHILOSOPHICAL,
SOCIOLOGICAL AND EDUCATIONAL AGENTS;
DIVERSITY OF REACTIONS; CHARAC-
TERISTICS AND IMPLICATIONS
OF THE COUNTER-
CULTURE

by

REVEREND LAMBERT MARIA KEMPKE C.M.M.

A Dissertation Submitted to the Faculty of the Graduate
School of Loyola University of Chicago in Partial
Fulfillment of the Requirements
for the Degree of Doctor
of Philosophy

February

1975

DEDICATION

This dissertation is dedicated to the memory of my parents, Maria Gertrudis Schoenmakers-Kempkes and Lambert Carolus Kempkes, and to Mary R. Hand-Dupee whose unshakable faith and loyal assistance were those of a mother.

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The courteous and cheerful assistance extended to the author by the head librarian of Loyola University, Lewis Towers, Miss Christina Saletta, has been always appreciated.

VITA

The author, Father Lambertus Gerardus Jozef Maria Kempkes, The Congregation of Mariannhill Missionaries, is the son of Lambert C. Kempkes and Maria G. Schoenmakers-Kempkes. He was born March 17, 1923, in Elst, the Netherlands.

His elementary school education was received in the Catholic boys' school in Groesbeek, and his secondary education, at the Minor Seminary, a six-year gymnasium, of the Congregation of Mariannhill Fathers, Arcen (L), and Blitterswijck, where he graduated in June, 1943.

In September, 1945, following wartime interruptions, he entered his philosophical studies at Arcen, to be continued at the University of Fribourg, Switzerland during the academic year 1946-47. His theological studies, begun in Fribourg, were continued at the Congregation's Major Seminary in Brig, Wallis, Switzerland. On July 16, 1950, he was ordained a priest in Helden-Panningen, the Netherlands.

From September, 1950, to the summer of 1959, he taught mathematics and biology at the gymnasium in Arcen.

Subsequent to entering the mission field of New Guinea in March, 1960, in January, 1961, he began teaching at the Catholic elementary school for the native population in Lae. In 1963, he obtained a teacher's certificate at the Teacher's Training College in Rabaul, New Britain and reassumed teaching and the function of Mission Education Officer for the Catholic mission of the Morobe District until his departure for America in May, 1965, where he enrolled in a science and education program at Loyola University of Chicago. He was awarded the degree of Master of Arts on June 9, 1968.

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INTRODUCTION

Scope

In the delineation of the scope of this dissertation, one is faced with major problems which arise from the nature of the topic.

The first problem is essentially semantic, as the movement, known as the counterculture, is composed of a number of separate movements. Although its members are of a fairly uniform age group, are victimized by feelings of disillusionment with the extant society which cause them to demand change, they differ in their value priorities. Their execution of these individual valuations of worth and their societal involvement to prove them may differ radically. There are: revolutionists; those who work within the system to effect change; total dropouts; political counterculturists; educational counterculturists; religious counterculturists and counterculturists who never progress beyond self-involvement.

The second problem is related to the first problem. The term counterculture indicates that it might be expected

to have developed the institutions, services, customs, behavioral patterns, value hierarchies, ideologic patterns, political structures, philosophies and viewpoints which normally constitute a culture. Although the author willingly concedes that our institutions, areas of activity, capabilities and dedicatory purposes have been, to some extent, affected by the advent of the counterculture, it is a virtual impossibility to offer a detailed study and comparison between the culture and the counterculture within the scope of one dissertation.

Thus, we have the third problem before us. As one considers, for example, the countercultural behavioral patterns, as they are illustrated by: communitarian living; mode of dress; work; food; drugs; mobility; sexual practices and religious beliefs, a detailed study of each of these topics would entail the writing of as many dissertations, as there are categories.

The scope of this dissertation does include many specific philosophical aspects of the counterculture. Through this procedure, the author offers a potential basis for the future evaluations of the movement. The critical comparison between Charles Reich's and Theodore Roszak's volumes about the counterculture, as presented in this dissertation, concentrates on the above mentioned philosophical characteristics as envisioned by each author. If educational

institutions are to plan intelligently for a meaningful curriculum, it is essential that they be well informed in relation to a number of the countercultural traits. If educational institutions are willing to study the counterculture and to make attempts to offer those studies which it deems valuable in addition to the traditional models of curriculum, they and the countercultural students may receive mutual benefits.

Statement of the Problem and the Limitations

The Problem

As the author attempts to clarify specific concepts integral to the counterculture, he finds it necessary to offer a general background of historical, philosophical, sociological and cultural forces which have influenced various segments of the movement. The specific background information presented by Professors Reich and Roszak is elucidated, illustrative of the societal values which are rejected by the counterculturists in contrast to those values which they seek to develop and emphasize. Eleven characteristics of the counterculture which are stressed by Reich and Roszak, particularly in the areas of change, freedom and feeling, are used as examples of the countercultural goals which have already affected the educational systems. Although it is impossible to predict whether or not these changes are permanent, it is necessary to recognize them.

Throughout these presentations, the author has developed in detail certain points and offered his critical remarks and evaluations; these may be found in the chapter concerning the critical comparisons of countercultural characteristics.

The Limitations

A researcher in this field is frustrated by the paucity of nationwide studies of the movements within the

counterculture and its dominant areas of activity. Therefore, an author must rely upon articles and reports written about individual members and small groups thought to be operative within the movement. As the criteria available to ascertain whether or not an individual or a group are members of the counterculture are so vague and changeable, it is very difficult to identify them. Membership is dependent more upon mental attitudes and principles than upon conduct and appearance, contrary to popular opinion. As youth is a period of transitory feelings and the exploration of them through experimentation, is it possible to ever categorize its thinking and reduce it to statistics?

Thus, the lack of clear-cut definitions of a movement which is still developing, coupled with the susceptibility of youth to sudden shifts of interest and emphasis, have acted as catalysts to writers to express their own reactions to the counterculture which range from total rejection to enthusiastic support.

The counterculture is an intensely subjective area, evoking projections of hope or pessimism in accordance with the beliefs of the person who is interpreting it. We may feel strongly pro or contra the movement, but it is almost impossible to strike a neutral ground. As the movement is of too recent an origin to enable us to judge it, many scholars feel our wisest course is to pay careful attention

to its potential influences on the thinking of future generations.

As changes in society are a countercultural goal, as well as a basic tenet of its philosophy, it is necessary to delve deeper than the superficial outward and obvious changes. We must try to evaluate whether or not there have been essential transformations in our own ways of thinking, our value priorities or in our awareness of unfulfilled hopes and expectations. For these factors were the stepping stones across the river from the Establishment to the shore of the counterculture. They may also function as directional finders to researchers in the educational field who must attempt to use the information to adopt whatever is positive and to explain the negative significance. It is too early to make any judgment on the ultimate effect the counterculture has made or will make on education or to predict where the value clashes will be resolved, and where they will continue to exist. We may reluctantly concede the need for surgery on the body politic of the educational system, but who will assume the role of surgeon thereby jeopardizing his peace, his status, and his earning power to heal a patient ruled by self-interest?

The counterculture is a fascinating kaleidoscope; it is colorful, exciting, a carnival without an admission fee. During the years the author was preparing to write this

dissertation, he traveled many times to California when the movement was at once reaching a climax and dying. In southern California it found a captive and willing audience who were only too willing to act as supernumeraries; in northern California, particularly in the Haight, it was dying a painful death. The author spent weeks observing, talking with and taking part in the movement to define what, where and how the counterculture viewed life in each town. He read, he prowled the campus at Westwood, he spent hours in their bookstores and tried to digest its flavors in its coffeehouses and stores.

The counterculture is a beat we can march to as our emotions are aroused but what are its rewards when the last echoes of the drums disappear and we might be left alone in the dust of a summer afternoon, waiving our defiance in what may possibly prove to be only a passing puff of wind? Or, on the other hand, many a hurricane began as a radio report and ultimately left us without a roof over our heads because we refused to believe it could happen to us.

Definition of Concepts

It seems improbable that any person in America could dispute the proposition that we are living through a time in history which represents rapid and multi-faceted modifications in our technological, ideological, humanitarian and cultural behavioral patterns. These alterations demand our attention as they often question core values which heretofore have represented the general consensus of society at large. Our ability and willingness to cope with such changes is vital to our mental health.

In accordance with the scope of this dissertation, our concern will be focused upon the cultural aspects of these changes. Fortunately, nature has endowed man with the capacity to learn to adapt to new situations, to choose those elements from them which prove useful and to create from them a better life.

The psychological basis of culture does not lie only in a capacity for highly complex forms of learning and personality organization. What should not be overlooked is the potentiality that exists for transcending what is learned--a capacity for innovation, creativity, reorganization, and change in sociocultural systems themselves.¹

¹Irving Hallowell, "The Protocultural Foundations of Human Adaptation," in Social Life of Early Man, ed. by Sherwood L. Washburn, Number Thirty-One of Viking Fund Publications in Anthropology, ed. by Sol Tax (3rd ed.; Chicago: Aldine Publishing Company, 1966), p. 253.

As the main topic of our discussion revolves around what is commonly referred to as the "counterculture," it seems appropriate to define the concepts of "culture," "subculture," and "counterculture," in order to determine whether or not the counterculture may be properly classified as a revolutionary culture or merely a series of revolutionary changes within the old culture, thus constituting a subculture. Jean-Francois Revel offers this clarification of the definitions:

Revolution, anthropologically speaking, is a "total social fact." That is, it affects every facet of a culture. By definition, therefore, a "revolutionary situation" exists when, in every cultural area of a society, old values are in the process of being rejected, and new values have been prepared, or are being prepared, to replace them.²

Values which are rejected by the counterculture are discussed in Chapter II, whereas Chapter III highlights the new values which are being developed. At this time, consideration must be given to the concept of culture.

Culture.

In the course of history, a gradual change in the meaning of culture has taken place. Erich Kahler explains the meaning of its Latin root.

²Jean-Francois Revel, Without Marx or Jesus: The New American Revolution Has Begun, with an afterword by Mary McCarthy, A Delta Book (New York, N.Y.: Dell Publishing Co., Inc., 1972), p. 9.

The word "Culture" derives from Latin cultura and cultus, which mean care, cultivation, but carry a variety of connotations, from "training," "fostering," "adornment," to "worship," and "cult." Both words were used originally in an attributive, functional sense, designating cultivation of something.³

We have all heard of agriculture, the tilling of the soil, but before that, there must have existed "venari-culture," the cares and concerns associated with the tools, the practice and the life style of the hunters. Occasionally, the meaning of cultivation moved beyond nature to worship or the "'agricult' of God" but, usually, it designated "control and organization, refinement and sublimation of nature," thus emphasizing the intellectual aspects of human nature. These concepts were sharply clarified when culture was associated with "cultivation of the mind" as in the Golden Age of Greece which spawned our philosophic forefathers. Since this time, the concept of culture has considerably broadened its base to include within its scope the cultivation of arts and letters. From a mainly functional activity, used to adapt to a given situation, culture has evolved to a description of an end condition, the finished product. It has become interchangeable with "humanity," "civility," or "urbanity." The cultivation of

³Erich Kahler, "Culture and Evolution," in Culture: Man's Adaptive Dimension, ed. by M.F. Ashley Montague (New York: Oxford University Press, 1968), p. 3.

an inner spiritual or mental life existed to further the progress of an individual in fulfilling an optimum condition of human development within which the concepts of the "value connotations" of "improvement, refinement, enlightenment," and "superiority" were inherent. These value connotations were lost when culture was equated with a particular life style, a culture.⁴

There were literally hundreds of definitions of culture.⁵ For our purpose, it is sufficient to sample a few scholarly descriptions. Kroeber and Kluckhohn describe culture as "an intervening variable between human 'organism' and 'environment,'" "an abstract description of trends toward uniformity in the words, acts, and artifacts of human groups."⁶ A further definition is proposed by Edward Tyler which is more specific.

⁴Ibid., pp. 3-5.

⁵Alfred L. Kroeber and Clyde Kluckhohn, Culture: A Critical Review of Concepts and Definitions, Harvard University Peabody Museum of American Archeology and Ethnology Papers, Vol. 47, no. 1 (Cambridge, Mass.: The Museum, 1952). A Vintage Books paperback edition was published in 1963.

⁶Ibid., pp. 182, 186.

Culture or Civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and other capabilities and habits acquired by man as a member of society.⁷

There are other social scientists who prefer to maintain the concept of civilization as distinct from culture. Bronislaw Malinowski, for example, views civilization as a special aspect found only in advanced cultures. Malinowski believes

Culture comprises inherited artifacts, goods, technical processes, ideas, habits and values. Social organization cannot be really understood except as a part of culture

. Culture consists of the body of commodities and instruments as well as of customs and bodily or mental habits which work directly or indirectly for the satisfaction of human needs.⁸

Culture affects man's personality, and beyond fulfilling his biological needs, endows him with defenses, safeguards, mobility, speed, efficiency, power, depth of insight, continuity, and with the hopes, anxieties and

⁷ Edward B. Tyler, Primitive Culture: Research Into The Development Of Mythology, Philosophy, Religion, Art And Custom, Vol. I: Origins Of Culture (Gloucester, Mass.: Smith, (1871) 1958), p. 1.

⁸ Bronislaw Malinowski, "Culture," Encyclopedia of the Social Sciences, 16th ed., IV, 621, 625.

potentialities which, by their very nature, differentiate man from other animal species.⁹

Milton Singer urges us to look beyond the artifacts and the behavioral patterns, as whatever motivates a person to behave in a particular fashion is most likely an indicator of culture.

Recent definitions and analyses of culture have grown progressively more abstract, formal, and conceptualistic. Behavior, observed social relations, and material artifacts may provide the raw data for a construct of culture but are not themselves considered the constituents of culture. Rather, the patterns, norms, rules, and standards implicit in the behavior, social relations, and artifacts are considered as the constituents of culture. They are the systems of meanings, ideologies, conventionalized understandings, and cognitive and unconscious structures, which may be recognized in a given society with varying degrees of consciousness and explicit verbal formulation¹⁰

A further interesting view of culture is presented by Skinner. Puzzled by the question why people defend certain behavioral patterns, to the exclusion of other equally acceptable patterns, Skinner hints that the answer may lie in the fact that in the minds of these persons, the survival of the culture may be linked to the survival of the behavior.

⁹ Ibid., pp. 641, 645.

¹⁰ Milton Singer, "The Concept of Culture," International Encyclopedia of the Social Sciences, 1968, III, 540. (Hereinafter referred to as I.E.S.S.)

A culture is like the experimental space used in the study of behavior. It is a set of contingencies of reinforcement, a concept we have only recently begun to understand. The technology of behavior that emerges is esthetically neutral, but when it is applied to the design of a culture, the survival of the culture functions as a value.¹¹

The cultural behavior which is expected by members of a society in relation to one another, will often be the source of conflicts, struggles, frustrations and tensions. As culture serves to gratify certain needs, it may also frustrate the satisfaction of other needs. Our range of behavioral patterns is potentially enormous, but "human societies have had to set limits (by means of prescriptive and proscriptive norms, and of rules) to the range of permitted variability in customary behavior," for without a "degree of uniformity" and "predictability" no social order would be possible.¹²

¹¹B.F. Skinner, "Beyond Freedom and Dignity: The Design of a Culture," Psychology Today, August, 1971, p. 66.

¹²Melford E. Spiro, "Culture and Personality," in I.E.S.S., III, 1968, pp. 558, 560-61. Spiro explains the function of customs, norms and rules in society. "'Norms' prescribe the occurrence of behavior 'Rules' regulate or govern behavior . . . once it occurs. Norms and rules ensure the uniformity, and hence the predictability, of behavior. Rules are ethically neutral; norms implicitly incorporate a set of moral values In terms of the moral order, deviation from norms is viewed as an offense to the social order." It is the rules that govern the customs. "A custom . . . refers to any socially acquired behavior pattern that is widely, if not uniformly, performed by the members of a society or by one of its constituent social groups." Pp. 560-61.

Norms which are determined to regulate cultural behavior may become very mandatory. Positive, as well as negative social reinforcements, may impart to an individual the feeling that he ought to behave in a certain manner. "Patterns of behavior become patterns for behavior."¹³ To enable an individual to successfully cope with the majority of social situations, relatively few behavioral patterns are necessary. They may be learned from observing the customs of a society and from the manner in which others carry on these activities. The collective ideology and thought patterns on which a particular form of behavior is based, can be only inferred from: studying people's speech patterns; the rule by which they abide; their value hierarchy and their beliefs.¹⁴ Thus, the key to the actual culture may be found only by making a thorough study of what people do.¹⁵ The manner in which people choose to behave based upon their insights and beliefs tells us what

¹³E. Adamson Hoebel, "The Nature of Culture," in Man, Culture and Society, ed. by Harry L. Shapiro (Rev. ed.; New York: Oxford University Press, 1971), p. 212.

¹⁴George Peter Murdock, "How Culture Changes," in Man, Culture and Society, op. cit., p. 320.

¹⁵Hoebel, op. cit., p. 215.

their cultural ethos is, but only when they are coordinated. "Cultural integration implies . . . that the traits comprising a way of life come into some kind of adjustment with each other so that a culture constitutes a system."¹⁶

Dependent upon whether or not one includes material objects in one's definition of culture, culture traits include items such as pills, beads, cigarettes, shoes, musical instruments and newspapers. They furthermore include customs, beliefs and thought patterns, wherein such symbols and artifacts are being used in a particular way.¹⁷ There are, for example, culture traits which are typically, although not exclusively, American. Wanda Avila has attempted to compile a list of traits which she thought to be typically American. These include: being natural; idealistic; active; non-acquisitive; self-denying; democratic; just, loyal, self-reliant; independent; intuitive and anti-intellectual.¹⁸ It is not within our scope to criticize

¹⁶ John J. Honigmann, Understanding Culture (New York, N.Y.: Harper & Row, Publishers, 1963) p. 312.

¹⁷ See "culture traits," A Modern Dictionary of Sociology, by George A. Theodorson and Achilles G. Theodorson, Apollo edition (New York: Thomas Y. Crowell Company, 1970), p. 100. (Hereinafter referred to as Theodorson and Theodorson.)

¹⁸ Wanda Avila, "Toward A theory of American Culture," IXth International Congress of Anthropological and Ethnological Sciences (Chicago: August-September, 1973), p. 32. (Hereinafter referred to as IXth I.C.A.E.S.)

her selections, but even one hundred traits do not constitute a culture as there is a vast range in strength, numbers and a continuity of traits and therefore it would be impossible to define culture. Therefore, a "culture consists of elements or single traits, but the significance of a culture is less in its inventory of traits than in the manner of integration of the traits."¹⁹ In order to achieve the integration of culture traits in an individual's life, a person must choose between a trait which he believes to be of a positive value and one which he believes to be negative or harmful to him within his framework of reference. Needs differ from person to person, not only in kind and quantity, but in a qualitative sense. For example, one man may decide it is necessary to express his affluence (or status value) through the acquisition of a number of expensive automobiles; another man, who may have the same monetary resources, feels it necessary to uphold the concept of stewardship in the Church which in turn gratifies his need for transcendental satisfactions. Life situations differ; the differences in the character development, experiences and backgrounds between individuals elicit various responsive patterns of traits chosen by an individual

¹⁹Hoebel, op. cit., p. 217.

to become integrated into his life style. Such choices result in the formation of systems within the larger culture which are termed "subcultures."

Subculture.

A subculture may be characterized as a unique integration of particular culture traits woven into the life style of a group of persons without burdensome participation in the prevailing culture. A Modern Dictionary of Sociology describes a subculture as

The culture of an identifiable segment of a society. A subculture is part of the total culture of the society but it differs from the larger culture in certain respects--for example, in language, customs, values, or social norms. The extent to which a system of social norms or other cultural patterns must be distinctive to be regarded as forming a subculture has not been specifically defined. It is agreed that ethnic groups have subcultures, but writers also refer to the subcultures of occupations, adolescents, criminals, social classes, etc.²⁰

Complex societies have an indistinct number of subcultures. Although a subculture must have clearly identifiable values, perspectives and life styles, in practice it is not always simple to identify. There may be a sufficient overlap between subcultures to make a clear distinction very difficult, when one attempts to determine an individual's

²⁰Theodorson and Theodorson, op. cit., p. 424.

subculture. The differentiations of trait mixtures in individuals are the reason for this sliding scale effect in subculture recognition. There are, for example, several distinctive subcultures of poverty²¹ and of the middle-class. Within a subculture one finds strong and weak evidence of certain characteristic traits in the differing individuals; in the differing educational and social backgrounds; in peer group relations; in community status and in personal attitudes. Certain of these factors clarify membership in a particular subculture as others tend to blur it. Group specializations within a subculture may even aggravate this difficulty, causing the investigator to find an individual in one subculture, and then in another. Generally speaking, however, a subculture must be identifiable.

A subculture is a pattern that is in significant respects distinctive but has important continuities with a host or dominant culture. . . . [it] contains some of the dominant cultural values but also contains values, perspectives, or life-styles peculiar to itself. . . . [which] affect the total life of its members . . . [It] has a more general influence on the person and tends to give him a discernible identity.²²

²¹Leonard Broom and Philip Selznick, "Subcultures," Sociology: A Text With Adapted Readings (4th ed.; New York: Harper & Row, Publishers, Inc., 1968), p. 71.

²²Hyman Rodman, "Class Culture," I.E.S.S., op. cit., Vol. 15, p. 334.

Broom and Selznick believe that only within the context will the investigator be able to discern whether or not a set of characteristic traits constitute a subculture. "There can be no rule for deciding in advance when to treat a subculture as autonomous and when to see it as dependent upon or reacting against the larger cultural setting."²³

We are faced with the problem of defining the counter-culture and also to determine whether or not it may be termed a subculture or even a culture.

Counterculture.

As a brief recapitulation of the foregoing paragraphs, the author proposes to define culture as the system of common usages of the available goods within a society, and a subculture as a system of specified usage of a limited number of the available goods within a society. With the assistance of these brief definitions, it is not difficult to understand why the counterculture is not a culture, but rather a subculture.

²³Broom and Selznick, op. cit., p. 72.

Man creates his own culture. Charles Reich²⁴ and Theodore Roszak²⁵ believe that a new culture is arising from the ranks of American youth. Margaret Meade concurs as she states that "we are on the verge of developing a new kind of culture I call this new style prefigurative, because in this new culture it will be the child . . . that represents what is to come."²⁶ Philip Slater calls the youth movement a new culture because it is "a total system with an internal logic and consistency . . . built upon a set of assumptions which hangs together and is viable under some conditions."²⁷

The old culture fights for its survival against the new culture. It cannot emerge victorious without a major

²⁴ Charles A. Reich, The Greening of America (New York, N.Y.: Bantam Books, Inc., June 1971), pp. 2-3. (Hereinafter referred to as: The Greening of America.)

²⁵ Theodore Roszak, The Making of a Counter Culture, Anchor Books (Garden City, New York: Doubleday & Company, Inc., 1969), p. 38. (Hereinafter referred to as: The Making of a Counter Culture.)

²⁶ Margaret Mead, Culture and Commitment: A Study of the Generation Gap (Garden City, New York: The Natural History Press, Doubleday & Company, Inc., 1970), p. 68.

²⁷ Philip Slater, The Pursuit of Loneliness: American Culture At The Breaking Point (Boston: Beacon Press, 1971), p. 97.

readjustment in its value hierarchy which would necessitate the abandonment of many of the values which it has upheld for several generations. Since the Industrial Revolution, technology has been elevated to the position of a dominant force in men's lives. The growth of mass production has evoked mass automation which in turn tends to breed automations--men who have been deprived of their autonomy. The new culture attempts to establish a balance between enjoying the benefits of technology while rejecting its inhumanity and its monotony. The new culture disavows a society which forces man to choose between being a slave or a master; it feels that the roles must be reversible according to the situation. The old culture versus the new culture--one is built upon the acceptance of the status quo, the other is built upon the use of the status quo as a means to gain ends to be defined as each person experiments according to his needs of the moment. Contemporary man is victimized by a sense of polarization; his security lies in the old culture and yet he dreams of realizing a better world for himself within the framework of the new culture. At the present time, he does not possess sufficient proof that he will be able to support himself and his dependents within a movement which has not proven itself to be either a success or a failure.

There are an almost infinite number of polarities by means of which one can differentiate between the two cultures. The old culture, when forced to choose, tends to give preference to property rights over personal rights, technological requirements over human needs, competition over cooperation, violence over sexuality, concentration over distribution, the producer over the consumer, means over ends, secrecy over openness, social forms over personal expression, striving over gratification, Oedipal love over communal love, and so on. The new counterculture tends to reverse all of these priorities.²⁸

No culture is independent of its precursors. Even dropping out "is an old and important American tradition."²⁹ Today's new culture appears to be a cultural revolution, and when Hugh Gardner asserts that the youth revolution has "no cultural heritage," we must tactfully but firmly disagree. Gardner's statement that the new culture is "the first Global culture the world has ever seen, the first to be truly transhistorical and transnational,"³⁰ is interesting but highly debatable. It is not a practical vision the new culture offers us with which to renew the continent or even the planet, and yet, its clamor for change wins

²⁸ Ibid., p. 100.

²⁹ Ibid., pp. 109-10.

³⁰ Hugh Gardner, "Your Global Alternative: Communes, Experiments, Jails and Hidey-Holes," Esquire, September, 1970, p. 106.

continuously new supporters.³¹ Countercultural movements have occurred in the nineteenth century and at the beginning of this century, when materialism, sexual mores and technocratic priorities were questioned. There have been recurring efforts to create a youth culture,³² but never have they met with such success as the contemporary youth revolution. The counterculture of the 1960's has been a significant movement. It has affected in many ways the moral, cultural, religious and political life of society. The movement contains a number of common characteristics, as we shall see in greater detail in Chapter III. One of its unifying forces has been the common "emphasis on recapturing direct, immediate, and uncontaminated bodily and sensory experience."³³ Reich points to the awareness of different goals and values as the particular force which shaped the movement.³⁴ As Myron Bloy expressed it, "no one

³¹Michael Learner, "Where To?," Change Magazine, September, 1971, p. 32.

³²Seymour Martin Lipset, "New Perspectives On The Counter-Culture," Saturday Review, March 20, 1971, pp. 25-26.

³³John W. Aldridge, In the Country of the Young (New York: Harper's Magazine Press, 1970), pp. xii, 9-11, 53.

³⁴The Greening of America, pp. 3, 13-16.

'joins' the counterculture. Instead, we see a profound shift of consciousness" ³⁵ In accord with Reich, Revel specifies this shift of consciousness as a change in goals and values.

The American revolution [a revolution simultaneously occurring in the moral, cultural and political realms of society] is, without doubt, the first revolution in history in which disagreement on values and goals is more pronounced than disagreement on the means of existence. ³⁶

Only a few years ago, such authorities as Reich, Roszak, Mead, Slater, Gardner and Learner believed in the potential of the counterculture to shape itself into an alternate culture. Other academicians were not so optimistic and today, history has already proven the counterculture's failure to replace the old culture. However, it has benefitted us, "the youth movement is over now But the lives, careers, and future speculation of many were beneficially changed." ³⁷ A cover story in Time makes a similar point.

³⁵ Myron B. Bloy, Jr., "The Counter-Culture: It Just Won't Go Away," Commonweal, October 8, 1971, p. 30.

³⁶ Jean-Francois Revel, "Without Marx or Jesus," Saturday Review, July 24, 1971, pp. 15, 17, 31.

³⁷ Michael Novak, "Bye, Bye, Bell-Bottoms! (Sadly)," Commonweal, February 23, 1973, p. 464.

Some argue that "the revolution" in the U.S. is dead. As a cultural influence, however, the movement is still alive and pervasive. The music, language, mores and styles of what used to be known as radical culture have changed and enlivened the country.³⁸

We think of America as a representative of the progressive viewpoint, thus favoring reform and change. We have correlated this belief with the youth, associating them with a better future.³⁹ One youth group may be particularly interested in working for a better future, while another has given all of its efforts to concentrate on improving the present and there is also a group who are not desirous of affiliating themselves with any particular societal activism as yet. A simple, easily defineable counter-culture among the young does not exist. Jann Wenner, the editor of Rolling Stone, calls our attention to the fact that

The notion of a coherent "counterculture" is another myth [a "free" counter culture is a myth also]. The term itself implies mirror culture, and the so-called counter/alternate culture is as fragmented and structured as the other one.⁴⁰

³⁸ Cover Story, "The Cooling of America," Time, February 22, 1971, p. 10.

³⁹ Seymour Martin Lipset, "The Activists: A Profile," The Public Interest, No. 13 (Fall, 1968), 44.

⁴⁰ Jann Wenner, "On the Occasion of Our Fourth Anniversary Issue," A letter from the Editor, Rolling Stone, November 11, 1971, p. 34.

Phil Tracy, in a book review, points out an important aspect of the counterculture which is consistent with its philosophy of change, but which casts doubts on the belief that the counterculture will ever develop into a system, which is a prerequisite of a culture as well as of a sub-culture.

What one day seems significant in the counter-culture may the next day prove peripheral. So much of the counter-culture is changing from moment to moment one is hard pressed to resist the temptation to speculate, project and encompass the changes taking place right before the chronicler's eyes.⁴¹

Logically, it does not seem feasible to develop an alternate culture. Culture means biological and psychological adaptation to the environment. Gross adjustments may from time to time become necessary for survival, but it would be better if they were to take place continuously and gradually, in order to avoid gaps between a culture and its changing environment. Skinner posits this in the following manner: "a given culture evolves as new practices arise, possibly for irrelevant reasons, and are selected by their contribution to the strength of the culture as it competes with the physical environment and with other cultures."⁴²

⁴¹Phil Tracy, "Getting Back Together," review of Getting Back Together, by Robert Houriet, in Commonweal, February 11, 1972, p. 454.

⁴²B. F. Skinner, op. cit., p. 63.

To reject the main body of man's cumulative, historical wisdom seems socially immature and self-destructive. Small groups within the counterculture, specifically among the hippie element, have abandoned their participation in society although they are not independent of the prevailing culture for their survival economically, medically or technologically. It is therefore questionable whether or not the counterculture may be classified as a culture. Unless it develops an independent, self-perpetuating system which will preserve its culture traits, it may not be called a subculture. It is not possible at the present time to predict whether or not the alternate approach to specific cultural traits will survive. In agreement with Richard King, one may state, that the countercultural impulse was good, but that its expressions have not been solutions to the problems which it sought to answer. "The counterculture is, one suspects, a convulsive gasp of a culture that cries out for transcendence and meaning."⁴³ Wendell Barry sees that convulsion as a spasm of dissent and issues this warning in The Last Whole Earth Catalog:

If the counter culture is going to live up to its name it's going to have to shift from the role of critic to

⁴³ Richard King, "The Eros Ethos Cult in the Counterculture," Psychology Today, August, 1972, p. 70.

that of producer. It's going to have to produce viable examples of what it's asking for--or else invalidate its discontent.⁴⁴

During a discussion with Glasgow, Paul Goodman who is considered by Roszak to be a champion of the young,⁴⁵ points to the same negative attitude amongst the young.

The effort by the young to create the counterculture and the alternative life-style is, unfortunately, too much founded on despair and alienation. Instead of acquiring a simplified style, they have adopted the defiant style.⁴⁶

One must not judge the young too harshly or too hastily when they seem to succumb to attitudes of protest and despair; rather, one must seek to divine the underlying reasons for such feelings. Unquestionably, reactions to the feelings of being completely misinterpreted and rejected have caused a group of young people to "drop out" of society in order to reassure themselves of a valid primordial unity with life. They further may seek to mature without the formalized assistance of our cultural institutions

⁴⁴Wendell Berry, "Journalistic Opportunity," in The Last Whole Earth Catalog, ed. by Stewart Brand (Bladensburg, Maryland: Craftsman Press, Inc., September, 1971), p. 243.

⁴⁵The Making of a Counter Culture, p. 180.

⁴⁶Robert W. Glasgow, "Paul Goodman: A Conversation," Psychology Today, November, 1971, p. 65.

which seem beset by what appears to be both irrational and contradictory standards.⁴⁷ The counterculture rejects "technical reason, autonomous reason," but as Cooper points out, the young have forgotten to develop "ontological reason." "In the course of rejecting the demonic and disabling effects of technical reason upon man . . . , the counterculture has failed to see that technical reason is not all there is to reason among men."⁴⁸

Reich, as he wrote for the young, was well aware of this potentiality for reason and innovation. He made it a key topic of his book. Without these two qualities, the movement would be meaningless. Reich used all his persuasive powers to convince the young that the magic formulas, which would insure the movement's survival, were to be found in the realm of "a higher logic and a higher reason," a "new consciousness," permitting man to transcend the machine, the law, domination and dependency. This higher reason would impart to man new capacities for change, for

⁴⁷ John Charles Cooper, The New Mentality (Philadelphia: The Westminster Press, 1969), pp. 42-43.

⁴⁸ John Charles Cooper, The Recovery of America (Philadelphia: The Westminster Press, 1973), p. 90.

innovative ways of living, also for new experiences.⁴⁹ The importance of the combination of reason and transcendence has been elucidated by Hallowell.

The psychological basis of culture does not lie only in a capacity for highly complex forms of learning and personality organization. What should not be overlooked is the potentiality that exists for transcending what is learned--a capacity for innovation, creativity, reorganization, and change in sociocultural systems themselves.⁵⁰

The possibility for innovation and change is ever present. Although not every effort made may reach fruition, eventually sociocultural pressures will be relieved. The young have never been as effective as vehicles of social changes as they have been during the last decade. It seems their failure to completely succeed has its genesis in their lack of clarity of goal orientation and a concerted effort. The latter may result from the fact that there are a number of youth movements within the counter-culture itself: politically-oriented youth; culturally-reoriented youth; activity-oriented youth and drop-outs; morality and religiously-oriented youth; humanist and personalist youth; optimistic and pessimistic youth;

⁴⁹The Greening of America, pp. 381-97, passim.

⁵⁰Irving Hallowell, op. cit., p. 253.

hedonistic and altruistic youth--in short, a gamut of attitudes and philosophies are represented in the mini-society of the youth. A majority of the books and articles written about the counterculture are concerned mainly with three distinct groups: the New Left radicals and student activists; the beat-hip movement; hippies, freaks, and communards; and the street people.

Their interests range from changes in the political-philosophical scene which would affect every member of society; to changes in the educational field as it acts as a preparation for the students' personal and public lives; to the expression of disgust and distrust of the institutional structure of society (the main cause of drop-outs); to a renewed interest in morality and religion.

With the aforementioned distinctions in mind, we are prepared to briefly examine the background and characteristics of these distinct movements in Chapter I. As the reader will notice, the greater part of the next Chapter will concern itself with the student-supported radical group, as it is this section of the counterculture which has affected the field of education the most.

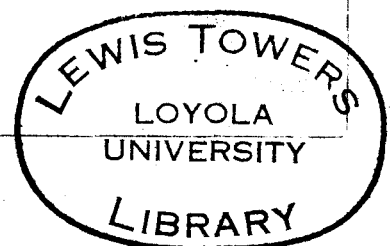
CHAPTER I

THE DROP-OUT MOVEMENT

History proves that differences in opinion have always existed between individuals and nations or there would never have been wars. Differing opinions, however, are only the precursors to war as it betokens the fact that one group takes definitive action to enforce its opinion. Generally, war occurs between peoples. While on a smaller scale, the attempts to enforce one's opinion may be termed dissent. Historically, law and religion have been the focal points for the dissenters; today, dissent seems to include all areas of authority.⁵¹

Physical separation has been one form of dissent in America. From the Pilgrims to the pioneers westward, to the migration and mobility patterns, to religious and ethnic separatism, to suburbanism and, most recently, to

⁵¹Robert A. Liston, Dissent in America (New York: McGraw-Hill Book Company, 1971), pp. 9-10.



the accelerated pace to join communes, we have demonstrated our dissent by acts of separation.⁵²

There is no mention of dissent among the young in Charles Reich's aforementioned book as the tenor of his message to the young is positive: change your awareness and everything will fall into place. Ignore the things you loathe, just make sure what you are fighting for. Theodore Roszak, on the the other hand, points his finger at the dissenting mood of the young as well.⁵³

Multiple explanations have been forthcoming in an attempt to analyze the phenomenon of today's large-scale youth protest movement. It seems we have taught them to cultivate an exaggerated sense of self-importance for we have catered to both their pleasure and their comfort. As adults sacrificed to meet these demands, proportionately the contemptuous attitude of the youth grew. The adult population were too preempted with meeting their demands to share the life style of adventure, feeling and thought. Ultimately, the young consider such a life style to be their automatic right by inheritance. Youthful self-centeredness may be reflected even in moments of idealism:

⁵² Ibid., pp. 71-72.

⁵³ The Making of a Counter Culture, pp. xii-xiv.

I fight this society, so it will be easier (for me) to live in the society of the future; peace and happiness for me, and away with whatever or whoever threatens it. Youthful idealism is often philistine.⁵⁴ The young found one another in ever increasing numbers in schools and universities, wherein they were applauded and assisted by a sympathetic press. Issues, which affected them deeply at a personal level within society as well as within the universities, stirred mass emotional responses which were exploited by radical elements which were surfacing at a time they considered auspicious. Historically, each generation has had its own revolts; the latest was long overdue as its predecessor occurred thirty years ago. A part of the new radicals were the offspring of those individuals who had spawned the revolt of the 1930s and their young ones manifested a similarity of traits.⁵⁵ The philosophies and ideas of the dissident writers of the 1940s and 1950s were rediscovered by the youth, eagerly discussed and, after comparisons were drawn with continuing societal trends, they were solemnly judged to be "correct." The meanings

⁵⁴ John W. Aldridge, In the Country of the Young, Perennial Library (1st ed.; New York: Harper & Row, Publishers, 1971), pp. vii-ix, xiii, 6-11, passim.

⁵⁵ "Links Campus Radicals of '30s and '60s," Chicago Sun-Times, December 29, 1973, p. 36.

and values of life seemingly had rejected the humanistic values while accepting the materialistic values, thereby frustrating the young who had yet to feel the dread of financial, emotional and religious insecurity, but only reveled in the urge to live more fully.

With this background commentary in mind, we must now examine the counterculture as a movement of dissent. The generic name does not exclude the many variations and distinct polarities found within the philosophy of the counterculture and its modes of dissent. It has been labeled a "spontaneous new mass movement," but neither was it so spontaneous nor was it primarily a student movement. Many of the issues of protest began as undramatic, single-issue adult campaigns, which were turned into dramatic student demonstrations. A new breed of leaders in the techniques of social protest had been prepared as McCarthyism, the Korean War, the cynicism of the Beats and the elation of standing in the limelight following a public demonstration, provided the channels and whetted the appetites for acting out dissent and searching for meanings.⁵⁶

⁵⁶ Robert A. Haber, "From Protest to Radicalism: An Appraisal of the Student Movement (1960)," in The Politics and Anti-Politics of the Young, ed. by Michael Brown (Beverly Hills, Cal.: Glencoe Press, 1970), pp. 26, 29.

The issues, attitudes and values which have served as vehicles for the armies of dissidents to move into the fields of education, culture and politics, although briefly touched upon, may serve as reminders to hone the awareness of a people that there always exist pockets of brooding ferments in society which must be recognized in order to effectively meet the challenges as they arise.

We must now concern ourselves with the life styles through which the young manifest their changed value patterns.⁵⁷ Each of these life styles illustrate a form of dissassociation from the culture of adult society. Together, they form the culture of dissent, or as the author chooses to term it, the drop-out movement. Amidst the often confusing cultural alterations, one discerns a gradually declining social participation, beginning in the cultural and political arenas of the New Left activists and, through the subsequent stages of the cultural and religious Freaks, the Hippies, the Communards, the Street People to the runaway children.

Most observers are aware . . . that what we have witnessed is an extended and diverse social development encompassing hippies, the so-called Woodstock nation, university student protest, and erratic youthful

⁵⁷ For an interesting study of value change, see Nicholas Rescher, Introduction to Value Theory (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1969), pp. 111-27.

political organizations, as well as communal groups and the latter "Jesus' Followers" and Eastern mystic cultists.⁵⁸

A brief description of the New Left, the Freaks, the Hippies, and the Street People is intended to shed some light on the countercultural confusion. As the New Left appears to be the closest to society, the author proposes to begin his discussion with them.

The New Left Activists.

The Barnhart Dictionary defines the New Left--or Radical Left as it is sometimes called--as "a movement of political radicals opposed to the traditional liberals of the left and calling for revolutionary changes in government, civil rights, foreign policy, education, and other areas affecting society."⁵⁹

Countercultural and radical movements have occurred in the United States during prior periods in its history. Student unrest was, for example, "more prevalent and more violent in the United States during the years 1775-1860 than

⁵⁸ Grant S. McClellan, ed., American Youth in a Changing Culture, The Reference Shelf, Vol. 44, no. 3 (New York: The H.W. Wilson Company, 1972), p. 3.

⁵⁹ "New Left," The Barnhart Dictionary of New English Since 1963, 1st ed., 315.

in any other period of collegiate history prior to the 1960s. Few of these were ideological or political in nature, most of them arose from the strain of daily living.⁶⁰ The first really widespread student clashes took place in the 1920s. These reflected the student disapproval of materialist values, the sexual mores, science and technology, all of which triggered the students' scorn.⁶¹ Although the radical movement of the 1960s made use of many political issues to unify differing factions, it was not basically a political movement.

The pressure from the New Left to "politicize" the universities, however marked by tactics of militant demonstration and the life, is above all an appeal to "conscience," based on a certain presumptive sharing of values. This situation ironically reflects the success of the academic system, for it is that autonomous system that itself has helped generate these values.⁶²

⁶⁰Lowell H. Harrison, "Rowdies, Riots, and Rebellion," American History Illustrated, VII (June, 1972), 20, 25, 29.

⁶¹Seymour Martin Lipset, "New Perspectives on the Counter Culture," op. cit., p. 25.

⁶²Talcott Parsons, "The Academic System: A Sociologist's View," The Public Interest, No. 13 (Fall, 1968), 178.

In 1960, very few students on a few campuses were active radicals.⁶³ There were barely enough to begin a radical Movement. The Korean War had evoked some response, but a new group of leaders were sorely needed to activate a movement of any consequence. The Beat Group heavily stressed action and has had tremendous influence on the beginning of the Movement and its directional activities. Social protest usually began on a single issue, but proliferated in order to afford channels for further, more generalized concerns. Communication and cooperation between groups, which necessitated concerted efforts in the search

⁶³See "radicalism," Theodorson and Theodorson, op. cit., p. 330: "A nonconformist approach to social and political problems characterized by extreme dissatisfaction with the status quo and a call to change society as quickly as possible and by vigorous means." A further clarification may be found in a newspaper article by John McCutcheon, "Liberalism vs Authoritarianism," Chicago Tribune, September 6, 1973, Section 1, p. 18: "The word 'liberal' properly implies the liberty of the individual with respect to authority, specifically the State." Its opposite is authoritarianism and anarchy. "The word 'conservative' has no intrinsic ideological meaning at all. It simply means resistance to change." Its opposite is progressive, radical (from the Latin word for root. It means someone "who wants to uproot existing institutions and start over from scratch"), or reactionary. "The terms 'progressive' [radical], and 'reactionary' carry a built-in bias in favor of change." Today, the terms liberal and conservative may have confusing and seemingly contrasting meanings for the business sector as compared to other sectors, such as morality and justice.

for radical alternatives to a corrupt society, were needed.⁶⁴

Beginning as "the student branch of the League for Industrial Democracy, a democratic socialist group," the SDS "made itself independent of its parent organization" in 1962. It had become almost extinct. Subsequent to dawdling with a few local problems, it decided in 1965 "to turn its full attention to university issues and concentrate on building a campus-based student movement." The students' grievances seemed to be an excellent springboard from which to launch support for the radical issues of their own choosing. The Asian wars, coupled with civil injustices, brought radicals, liberals and Blacks temporarily together, resulting in the vast student protests of the late 1960s. As soon as it had galvanized the student body into motion, the SDS began to turn its directional sights toward the racial issues, provoking them to prove their loyalty to the common cause by closing the universities. As a large-scale movement, it did not meet with any great degree of success. Meantime, frictions arose over the questions of how best to fight for the support of the Blacks and the white working class. Disunity and the lack of support finally broke the

⁶⁴Robert A. Haber, op. cit., pp. 25-31.

backbone of the Movement.⁶⁵ Problems had been evident in the Movement from the beginning but the mobility of the radicals had often been a factor in their favor. This extreme mobility aptly symbolized what they professed to represent, a "Movement." They felt themselves enveloped within an atmosphere of change, of fluid, developing situations, of motion. The modern world is in flux, it is unstable, rampant with the promises of change, and the Movement intended to lead this changeability into the directions of its own choosing. "Psychological change, the movement for social change, and the changing modern world are linked in them."⁶⁶

The second half of the 1960s saw the mass fusion of student protests welded into what appeared to be a Movement, however, this does not mean that the student of the 1940s and the 1950s had been silent and acquiescent. "It was simply that they were silent in public; they were talking with each other." The desire to "break with authority"

⁶⁵ Immanuel Wallerstein and Paul Starr, eds., The University Crisis Reader, Vol. II: Confrontation and Counterattack (1st ed.; New York: Vintage Books, 1971), pp. 94-96. Both Volumes contain numerous articles on the New Left flirtation with the students.

⁶⁶ Kenneth Keniston, Young Radicals: Notes on Committed Youth, A Harvest Book (New York: Harcourt, Brace & World, Inc., 1968), pp. 208-10, 217.

and to "search for a new community" had been alive in them for a long period of time. In the mid-1950s these desires were crystallized in the writings of "Jack Kerouac, Allen Ginsberg, Gregory Corso, John Holmes, Lawrence Ferlinghetti, Gary Synders" and others who were aware of the sensibilities and modes of thinking of the new generation. They not only identified the issues, they identified with them in their life styles which imparted to their writings a sense of the merging of phantasy and reality. Within certain groups of avant-gardists, having created such a favorable climate for dissent, it took only the proper emotional jolts of the mid-1960s to bring the growing dissenters into active dissent. "The scorn of the generation of the 1950s for hypocrisy has become the social protest of the 1960s. The internal values have been externalized in action."⁶⁷ The student and the non-student factions of the Movement were generally presumed to share many of these values, thus automatically providing a common ground of mutual identification. As positive factors in dissent unify, negatives may

⁶⁷ Harold Taylor, Students Without Teachers: The Crisis in the University, Discus Books (1st ed.; New York, N.Y.: Avon, 1969), pp. 46-48. For a more extensive list of the Kerouac circle of writers, see "Appendix Four: Identity Key," Ann Charters, Kerouac: A Biography (1st ed.; New York, N.Y.: Warner Paperback Library, 1974).

also provide a temporary "paste pot"; common frustration with their inability to change extant social issues so served in these cases.

Much of the Movement's politics has been an attempt to organize one's life in reaction to the traumas of the culture: riots, assassination, national deceit, a brutal and senseless war, unremitting racism and sexism, and the rape of the environment. In short, Movement politics has represented an effort to understand and act on one's total relationship to the culture.⁶⁸

A 1968 Harris poll estimated that there were over 100,000 radical student activists at that time, of which a disproportionate number were Jewish, and came from radical families.⁶⁹ There were draft protesters; professional rebels; children of former radicals who were "perhaps the largest and certainly the most influential single 'New Left' element," a number of drug users and "Christian Radicals."⁷⁰ Although the Movement has recruited its membership from the best and the worst elements in society,

⁶⁸David L. Warren, "A State of Quiet Calamity," Commonweal, March 3, 1972, p. 521.

⁶⁹Seymour Martin Lipset, "The Activists," op. cit., pp. 45-46.

⁷⁰Samuel Lubell, "That 'generation gap,'" The Public Interest, No. 13 (Fall, 1968), 55.

"its core is made up of those young people most committed to the values of intellectual honesty and social action rooted in the best American tradition."⁷¹ When the despair of a society is met by massive political apathy, the initiative for change will, perforce, be expected to rise from the intellectual elite. Thus, student movements testify to a blight in the social body, to a need for direct action, to a mission to be fulfilled where others have failed. Lewis Feuer points to this sense of mission, as he defines a student movement:

We may define a student movement as a combination of students inspired by aims which they try to explicate in a political ideology, and moved by an emotional rebellion in which there is always present a disillusionment with and a rejection of the values of the older generation; moreover, the members of a student movement have the conviction that their generation has a special historical mission to fulfill where the older generation, other elites, and other classes have failed.⁷²

However strong this sense of mission may have been, in the spring of 1970, when many students still hoped to effect a revolutionary change in American politics, by the

⁷¹Paul Jacobs and Saul Landau, The New Radicals: A Report With Documents, Vintage Books (New York: Random House, Inc., 1966), pp. 82-83.

⁷²Lewis S. Feuer, The Conflict of Generations: The Character and Significance of Student Movements (New York: Basic Books, Inc., 1969), p. 11.

fall of that same year they had already acquired a much soberer perspective.⁷³ The university had tended their intellectual growth; it had provided them with "a place where freedom, peace, community, truth, and justice reign," but it had illy prepared for the hard outside world with its "naked power, arbitrary rules, caprice, and conformity," thereby sharing the responsibility for the students' retarded maturity.⁷⁴ David Warren's statement, made in the spring of 1972, is timely for the student body of today: "A large percentage of students still feel alien from the culture's standard of work, play, worship and politics. These students continue to struggle against this culture and on behalf of their own lives and communities."⁷⁵ Increasingly, they preoccupy themselves with emotion, feelings and affects, in order that the essence of the new reformism seems to pertain to the heart.⁷⁶ Such preoccupations do not always lead to pragmatic improvements. The

⁷³Kenneth Keniston, "The Agony of the Counter-Culture," Yale Alumni Magazine, October, 1971, p. 11.

⁷⁴James Hitchcock, "Revolution in the University," The Yale Review, LX (December, 1970), 165-66.

⁷⁵David L. Warren, op. cit., p. 522.

⁷⁶Mary Anne Raywid, "Irrationalism and the New Reformism" Educational Leadership, XXVI (May, 1969), 744-45.

young seek, for example, free and easy forms of human togetherness without emotional dependence. It appears they fear the demands of a permanent love. They are unwilling to relinquish their freedom and they will travel hundreds of miles to find a private retreat in which to be alone.⁷⁷ They hope to find a less threatening world, where the fear of failure or loss of status is non-existent. When this is not feasible, they may attempt to attack such status creating institutions as the university in order to downgrade standards of success and excellence, thereby sliding into a downward mobility.⁷⁸

There is a much deeper reason why these young persons are skeptical of excellence. Throughout their school years, they were exposed to competitiveness, which is often considered to be an essential ingredient of success and excellence. As the university is the place where they must give the maximum amount of time and effort, it becomes the logical arena for the students' battles. "The revolt against excellence, once a passing strategem of battling students, has crept into the very fibre of the university."

⁷⁷ Arnold Jacob Wolf, "The Young Live Many Lives, Die Many Deaths," Yale Alumni Magazine, November, 1973, pp. 20-21.

⁷⁸ James M. O'Kane, "Skidding and Making It," Change Magazine, February, 1972, pp. 6, 62.

students, it is assumed, are the intellectual elite of the youth corps, therefore no less than excellence is acceptable from them. Furthermore, it is indigenous to the American character to excel, to win, to assert oneself. Basically, this concept assumes that one person is superior and one is inferior. Countercultural students bitterly but correctly reject such thinking and value judgments. There is also a differing view of what constitutes excellence. It may signify achievement in the course of one's search for maximum self-fulfillment.⁷⁹ The counterculture has become too much of a counter movement embodying too few affirmative thrusts.⁸⁰

Until a person has reached a degree of maturity which enables him to consider viewpoints which may differ from his, without a wildly emotive reaction, he is apt to be overly defensive of his own value hierarchy, often without quite realizing why. "Young people have always been more absolute in their value systems and more determined to put them into practice than their elders." It may also render

⁷⁹Evelyn Shirk, "The Erosion of Excellence," Intellect, CI (October, 1972), 20-21.

⁸⁰Kenneth Keniston, "The Agony of the Counter-Culture," op. cit., p. 13.

them more vulnerable to demagoguery. We can only help them by offering alternate value systems, acceptable to them, as they wish to live in a society composed of people whose individuality is of intrinsic worth and dignity, independent of power or wealth. In order to accomplish such a task, "the ruling elders" must first ascertain what comprises their value system⁸¹ which may amaze them, shock them, frighten them, but it also may lead them into a more genuine effort to understand the young.

All the young have ever known is a mass culture, "a value free experimental society,"⁸² while their parents were reared in a society which upheld a different set of standards. Therefore, the young are trapped between their own visions, the teaching of their parents which has been to

⁸¹Gisela Konopka, "Barriers Between Generations--The Issue In Perspective," in Proceedings of the 44th Annual Conference, ed. by The Child Study Association of America, (1st ed.; New York, N.Y., 1969), pp. 5-6.

⁸²See Henry Malcolm, Generation of Narcissus, with an Introduction by R. Buckminster Fuller (Boston: Little, Brown and Company, 1971), pp. 5-6: "A mass culture . . . is a fabricated social system created by the centralizing forces of technology, geared to sell common goods, communicate the illusion of common attitudes, establish a universal and manageable society, and perpetuate an established political and economic system . . ., responding to values and norms only as they appear as 'feedback.' In this sense, a mass culture is a valuefree experimental society."

test an idea by questioning it, to be "self-motivated, expressive and autonomous," and finally the social mores of the parental generation who wish better lives for the children than they have experienced BUT who become bewildered and angered when the young seek to realize such dreams. Parents often "succeeded with their children, but failed with their own society."⁸³ We entice children with false promises to do our bidding and then punish them when they demand we live up to our word. Have we created a climate in which children are fearful of maturity? "The striking fact about American Society today is not that parents are disappointed in their children (that is normal), but that their children seem to be so disappointed and fearful at the prospect of becoming adults." There seem to be many "adults" who forever seem to be in the process of maturing, they run to psychiatrists, to psychoanalysts, to encounter groups, to cultist clusters, they roll from one self-styled identity crisis to another as easily as they turn over in their sleep-inducing mattress, but who is "tending the store" in the meantime, who is offering "any honorable model of adulthood?" No wonder we

⁸³Ibid., pp. 8, 16.

have such a "shortage of adults" and such a "surplus of 'kids.'"⁸⁴

Furthermore, from an early age, children have learned the political tactics of how to obtain from their parents what they want.

The average liberal middle-class parents of the fifties and sixties . . . seem to have operated on the assumption that children could be persuaded to do what one wished them to do if one reasoned with them--or, if reason failed, they could be negotiated with and either outmaneuvered or bribed into submission. The result was that their children at a very early age became past masters of the art of political relations and quickly learned how to outmaneuver their parents. This gave them their very strong interest in procedure If parents could be so easily and successfully conned, so could institutions.⁸⁵

The young feel betrayed by the models of adulthood which are accessible to them as they feel a desperate need to learn from adults how to cope with a world which is apparently not going to undergo a rapid metamorphosis. They inhabit a world of material affluence, of philosophic gadgetry as well as of objects and a world which pretends to offer immediate gratifications, but which seems devoid of

⁸⁴Irving Kristol, "Discipline as a Dirty Word," review of *Raising Children In A Difficult Time*, by Benjamin Spock, in *Saturday Review/World*, June 1, 1974, pp. 24-25.

⁸⁵John W. Aldridge, 1st Perennial Library ed., 1971, op. cit., pp. 54-55.

immanent values. They have been accused of expressing the characteristics of narcissicism, but so have many of their adult models.⁸⁶ How may we expect the young to cope with a "sick world" at an age when they are in the stage we have termed adolescence without a strong sense of a framework of adult reference? The societal structure does not offer its youth the opportunity to be heard with respect and due consideration given to their opinions which has caused them to form their cultural group from their peers which affords them the necessary encouragement to speak for themselves. We have made "protest" into a punishable, criminal activity; we have driven it into the corners of extremism. The voices in the countercultural wind seem to say, "deflate the prevailing Puritan, secular culture and restore the values of naturalism and romanticism." We must concede that "the values of the counterculture have been found to a limited degree in every culture."⁸⁷

One may ponder why the young have fought to gain societal recognition by attempting to raise many of the

⁸⁶Henry Malcolm, op. cit., pp. 44, 47.

⁸⁷Lauren Langman, "Dionysus--Child of Tomorrow: Notes on Postindustrial Youth," Youth in Contemporary Society, edited with an Introduction by David Gottlieb (1st ed.; Beverly Hills: Sage Publications, Inc., 1973), p. 144. See also Doris Y. Wilkinson, pp. 94-95, Elizabeth Braly Sanders, pp. 114-15.

secondary values of our culture to the position of primary values. Why, failing to accomplish this, have they been unable to find niches in society which were not tainted with the uneasy emotion of having compromised? A partial answer to these questions may be found in our failure to exemplify the best of our cultural heritage.

Instead of the traditional process of delayed gratification, repressed narcissism, conformity, competition ultimately leading to the pleasures of adulthood, i.e., sex in marriage, money, property, position, recognition and responsibility for the self, we have reared a generation which has all these factors readily available to them and which isn't about to pay for them in some kind of conformity to the society's demands.⁸⁸

Economic security and its attendant materialistic abundance, which many of the young have taken for granted from childhood, are deceptively easy springboards from which to dive into exciting, vital, enthusiastic social action groups. These young people, for the most part, have not known the threat of severe economic depression as did their parents in the 1930s; it has an aura of unreality to them. A full stomach, a warm bed and such security as these represent, may be responsible for a greater number of searchers for deeper, more spiritual meanings, purposes and values for living and being, than we are willing to acknowledge.⁸⁹

⁸⁸Henry Malcolm, op. cit., p. 207.

⁸⁹Michael Brown, op. cit., pp. 2-3.

The "Affluent Society" denotes the "Empty Society" to such seekers.⁹⁰ The young began, as ever, to embark on their own crusade for values to fill their spiritual vacuum, for new approaches to a less hypocritical and more self-realizing adulthood. They yearned for even greater freedom to experiment with activities, relationships and learning processes.⁹¹ Our young felt it impossible to accept a life style which embraced and rewarded "efficiency, mass consumption, profit, and competition," which resulted in alienation, stifled individualism, and which destroyed the opportunities to develop alternate avenues of fulfillment.⁹²

The values which are subscribed to by the young are endless if one tried to enumerate them. In addition to the values, which are characteristic of the separate factions contained within the counterculture, there are many commonly held values. Only a selection of them may be offered to the reader. Rolf Weil points to the young's spirit of

⁹⁰ James M. Houston, "The Christian Presence In The University," Crux: A Quarterly Journal of Christian Thought and Opinion, X (Spring, 1973), 21: "It has been suggested by Paul Goodman that the obverse side of the Affluent Society is the Empty Society. . . . The Empty Society lacks morality."

⁹¹ Kenneth Keniston, Young Radicals, op. cit., pp. 287-89.

⁹² Steven Warnecke, "American Student Politics," The Yale Review, LX (December, 1970), 189.

questioning and their willingness to learn from experience; to their tolerance in the areas of sex, the use of drugs, and religion (although this may not include a differing viewpoint); to their loyalty and commitment to their countercultural peer group; to their daring to challenge the establishment; to their claims to uniqueness, aspirations of idealism and their apparent rejection of materialism; but also to their ambivalence towards violence. Weil suggests that adults must become more honest, living according to their professed values and that they must begin to re-examine their rules, regulations and curricula in order to adapt them to today's tastes and needs.⁹³

The new pattern of thought, which one may term "intuitionism," the idea that you can know certain things to be wrong, and certain things to be right, without using a fancy theory," has influenced the behavior of the young. They seem to question why differing standards of values from society's and those of a merely personal nature may not be held. It is a form of relativity theory, which questions and often discards the old standards of value,

⁹³Rolf A. Weil, "College Youth Attitudes Today," School & Society, XCIX (April, 1971), 246.

knowledge and truth.⁹⁴ There are values esteemed by the young which are the exact opposites of those held by the prevailing culture. For example, the youth hold dearly the values of community, engagement, dependence, cooperation, involvement and shared responsibilities; an orientation to the present and to anti-rational values; hedonistic self-expression and a search for harmony with nature.⁹⁵

Through the expressions of dissent directed against many established values of society, the young are thought to rebel "against four centuries of repression and exploitation,"⁹⁶ and to subconsciously protest the fact that they find no "parental figures and familial warmth in the bureaucratic institutions."⁹⁷ They fight, not the institutions per se, but the dehumanization resultant from institutional systems.

The student movement is much more than a drive for institutional reform; it is a rebirth of humanism, of concern for the individual as a person, and of respect for diversity and pluralism. All of these qualities

⁹⁴Robert J. Fogelin, "Philosophy," Yale Alumni Magazine, November, 1971, pp. 17, 19.

⁹⁵Lauren Langman, op. cit., pp. 142-44.

⁹⁶J. H. Plumb, "The Great Change in Children," Intellectual Digest, April, 1972, p. 84.

⁹⁷Peter L. Berger and Brigitte Berger, "The Blueing of America," The New Republic, April 3, 1971, p. 21.

. . . are values to which the University should, by its very nature, be dedicated.⁹⁸

The universities, as the repositories of intellectual learning, may not have stressed these qualities adequately. The promotion of a value-oriented and emotional understanding has too often been entrusted to special disciplines, instead of incorporating them as essential and integrated qualities in daily programming.

One might pose the question whether or not the adult world may be willing but unable to find the answers to helping the young? Margaret Mead does not think it can as the changes are occurring too rapidly.⁹⁹ The traditional prototypes which are held up to the youth as models to be emulated, no longer seem as sturdy as they once were. There are many "Youth-explainers,"¹⁰⁰ but no "Youth-models." As youth is characterized, for example, by its shifting

⁹⁸ Edward W. Najam, Jr., "The Student Voice: A New Force," Educational Leadership, XXVI (May, 1969), 753.

⁹⁹ Margaret Mead, Culture and Commitment, op. cit., p. 68: "But whatever stand they take, none of the young, neither the most idealistic nor the most cynical, is untouched by the sense that there are no adults anywhere in the world from whom they can learn what the next steps should be."

¹⁰⁰ Melvin Maddox, "Youth," The Christian Science Monitor, August 26, 1971, p. 11.

interest patterns, if an adult attempts to adopt their battle cries on Tuesday as the key to a possible further understanding of them, it is certain that on Wednesday he will be meeting them in battle, as suddenly their emphasis or interests will have taken a detour. Adults will not find the answers to their problems by studying the slogans of politics and of dissent, but they must search for lodes of meanings and values in the cultural bedrock. "As for the students, their preponderant effort is to produce, not an alternative politics, but an alternative culture."¹⁰¹

When the New Left activists and the culturists separated as a result of differing goals, many of the latter group withdrew to evaluate their gains and to reflect on human nature rather than on the nature of a collective

¹⁰¹ Arthur Schlesinger, Jr., "American Politics: An Interim report," *Vogue*, January, 1971, p. 73. See also Kenneth Keniston, *Young Radicals*, op. cit., pp. 324-25: Keniston clearly distinguishes two types of students, both dissenting, but each in different ways. Their family backgrounds differ as do their aims. Student activists may redouble their efforts to correct the failure of society to implement humanitarian, universalistic values. Alienated students strive for apolitical, romantic, aesthetic and spiritual values, looking for personal rather than social salvation, and for a personal meaningfulness, creativity, revelation. There is tension between both groups, even though they may temporarily pull together in a common effort. The activists do not like the all-consuming preoccupation with drugs, sex, art, intimacy. Eldridge Cleaver severely rebuked Timothy Leary for similar reasons when they were in exile in Algiers.

conception of society. As many culturists felt a sense of failure, they either became apathetic or they took the active step of dropping out of society. The countercultural student Left maintained one advantage over those forces which were solely concerned with the political Left. As the fury of political campaigning ebbed, the cultural issues remained to be resolved. The political activists had only two choices; one was to go underground, the other was to infiltrate the establishment, where they "have become accountants, lawyers and auto mechanics, joined communes, or entrenched themselves in the new establishment counter-culture."¹⁰² Their political views, their jobs and their life styles are different from those of their contemporaries.¹⁰³ "What is most significant about the new direction of the political movement is that it is pursuing its goals within the mainstream of the more general cultural revolution of the young."¹⁰⁴

¹⁰²Sue Roll, "Where Are All The Radicals?", review of Blood Dues, by Dotson Rader, in Chicago Today, January 7, 1974, p. 21.

¹⁰³"Former College Radicals Are Studied 10 Years Later," Chicago Tribune, October 29, 1973, Section 1, p. 18.

¹⁰⁴Jesse Birnbaum, "The Radicals: Time Out to Retrench," Time, February 22, 1971, p. 12.

A fruitful task for New Left activists would be to assume the responsibility of helping their more culture-oriented peers to redefine their relationships with one another, with their work, with their value systems, with their emotional stances and ensuing activities, and perhaps both groups together could rediscover the meaning of God in the world. "The cultural task confronting the Left is not to overthrow the work ethic . . . , but to invest it with new meaning."¹⁰⁵ Sydney J. Harris has suggested that the real revolution consists of questioning and scrutinizing relationships. "Every established relationship, in every significant area, is being questioned today; nothing is taken for granted." It cuts "across all previous lines of loyalty and authority and tradition."¹⁰⁶ It is a revolution which is born whenever man revolts against a tyranny of the dehumanizing, depersonalizing forces which threaten to overcome him. This revolution is independent of time, place or issues as it is an ongoing movement which has been present throughout history.

¹⁰⁵Ed Grossman, "Critic From Within," review of The World of Nations, by Christopher Lasch, in Saturday Review/World, September 25, 1973, p. 35.

¹⁰⁶Sydney J. Harris, "The New Multiple Revolution," Chicago Daily News, June 2, 1971, p. 14.

Some argue that "the revolution" in the U.S. is dead. As a cultural influence, however, the movement is still alive and pervasive. The music, language, mores and styles of what used to be known as radical culture have changed and enlivened the country.¹⁰⁷

The movement is not dead. Many of its supporters have merely gone underground.¹⁰⁸ Others have dug "into residential communities, into working places, into tolerable and tolerant jobs, into research, into hip media, into communal life, into self-understanding."¹⁰⁹ They wait and hope for more favorable times. When radical leadership, emotion-laden issues and a climate of leisure, security and idealism once again concur, and the smarts of failure are unknown to a new generation, a new outbreak of the social revolution chapter may be written.

Already there are further developments in radicalism. Noncollege youth have taken over many of the campus-bred social values. Yankelovich admits the possibility that

¹⁰⁷"The Cooling of America," Time, January 24, 1972, p. 10.

¹⁰⁸Louis Kohlmeier, "Will Leary Open Leads to Patty?," Chicago Tribune, September 23, 1974, Section 2, p. 4. See also Victor Riesel, "Many 'Cinques' Still Active In U.S.," Chicago Today, May 31, 1974, p. 21.

¹⁰⁹Trudy Rubin, "Where Have All The Radicals Gone?--1," The Christian Science Monitor, February 23, 1973, Section 2, p. 9.

movements of dissent in the 1970s may originate from this group.¹¹⁰ Young workers are giving evidence of greater dissatisfaction and are less dependable in their employment than their fathers were. "As the working class . . . gets more conservative in its politics, it gets more radical in its life style: radical in the sense of repudiating the virtues its fathers lived by and died by, and simply bypassing the system rather than resisting it."¹¹¹ As complaining, dissent and distrust are becoming integral to our time in history, these factors could lead into a further upheaval in radicalism, were it not for the fact that the economic plight of the working classes mitigates against a full-scale revolt.

The author wishes to conclude this section on the New Radical Left¹¹² in order to proceed to other members of the

¹¹⁰George Moneyhun, "Activism Leaves The Campus, Re-emerging With A Blue Collar," The Christian Science Monitor, May 22, 1974, pp. 1, 4.

¹¹¹Sydney J. Harris, "New Breed of 'Workers' In Revolt," Chicago Daily News, April 19, 1974, p. 12.

¹¹²For a bibliography on the Student Movement in the 1960s, see Bettina Aptheker, Higher Education And The Student Rebellion In The United States 1960-1969: A Bibliography (Enlarged ed.; New York, N.Y.: The American Institute For Marxist Studies, 1970).

The author wishes to refer the reader to Lauren Langman, op. cit., p. 154, footnote 2, who remarks that "the youth

countercultural drop-out movement: the Hippies, the Yippies, the Freaks and the Street People.

The Beat-Hip Movement.

Thus far, our discussion has centered mainly on the New Left and the student radicals, however, this was only a segment of the underground movement, more commonly referred to as the counterculture. In 1947, Jack Kerouac, one of a group of social dissenters, whose writings have exerted a strong influence on the direction of the counterculture, heard the rumblings of a growing avalanche of social dissent and termed them the "underground."¹¹³ The resistance and underground movements of World War II were examples of courageous and determined efforts made to fight social evils. One may wonder if these young writers and activists, revulsed by the abuses of the uses made of technological expertise in the time of war, had any premonitions of the extent to which these brush fires would ignite an entire generation into social dissent.

culture is not an independent culture," that "student movements long predate Berkeley," and that the counterculture can be traced back to the "Parisian Left Bank," to certain French socialists and to a number of Utopians, such as Owens, Bellamy and Thoreau.

¹¹³Ann Charters, op. cit., p. 84.

The rising groundswell of social dissenters or the countercultural underground movement, which consists of "a collection of unaffiliated individuals and organizations, mostly young, mostly radical, mostly white and middle class, out to make a second American Revolution," has become a forceful and clearly distinguishable aspect of American society. Although it is not an exclusively American phenomenon, its concerns are, for the most part, local and national issues. Beats, SDSers, college dropouts, and campus activists, new style artists and craftsmen, runaways and a host of miscellaneous hangers-on comprise its membership. Although in the beginning they were unorganized, they felt "united by a myth, a life-style, and a number of related goals or targets." In contrast to what they perceived of the prevailing culture, their world view was "romantic, visionary, anarchic, . . . without ideology, concerned with being and process, . . . in constant flux."¹¹⁴

The New Left activists, which we discussed in a prior section, were one part of the underground movement. The other part of the underground may be called the Beat-Hip movement. They were different from the activists as

¹¹⁴ Naomi Feigelson, The Underground Revolution: Hippies, Yippies, and Others (New York: Funk & Wagnalls, 1970), pp. 6-8.

they put a greater stress on the emotions of resentment, ridicule, and the act of dropping out of society rather than on activities which offered a promise of constructive changes for society. Within this group were the Beats, the Hippies and Yippies, the Freaks or Crazies, and the Street People, each of which possesses its own specific characteristics.

The Beats

The first rebels on the American social identification dropout scene were the Beats.

The Beats were peace freaks of another generation, worshippers of the inner light, debauched on drugs and sex, the first generation since the transcendentalists to turn their backs on materialism, to look to the East for a philosophical framework, and to search for meaning within. . . . The Beats were dropouts interested in sensation, not reform. They were concerned with instinct, energy, jazz, sex, and drugs. . . . They were a generation always on the road.¹¹⁵

The Beats and many of their sympathizers made self-indulgence into a form of dissent, and looked for ways to escape their bondage and their pains,¹¹⁶ while at the same

¹¹⁵Ibid., p. 14.

¹¹⁶Steven Warnecke, op. cit., p. 190.

time, they were often very productive and creative. Their search for meaning led them into the realms of the senses, nature and the spirit.

The beats read, painted, traveled, and explored the worlds of sensual and rational experience not as an end, but as a means of creating unique and individual identities and life-styles. Philosophically, we might say that they acted on the assumption that the human being is constantly in a process of growth and change; that identity is a product of involvement, learning, and evaluation; that self-actualization is a series of creative acts. This active, intellectual life-concept was culturally productive as well, and the beats had a considerable influence upon the direction of art, music, film, and literature. Essentially humanists, they sought meaning within the prevailing culture by utilizing and reshaping its extant tools.¹¹⁷

Clellon Holmes was the first Beat writer known to have used the term Beat Generation in one of his articles, but he credited Kerouac with the name and the definition.¹¹⁸ In his article, Holmes invests the word "beat" with the following meanings.

More than mere weariness, it implies the feeling of having been used, of being raw. It involves a sort of nakedness of mind, and, ultimately, of soul; a feeling of being reduced to the bedrock of consciousness. In short, it means being undramatically pushed up against the wall of oneself. A man is beat whenever he goes for broke and wagers the sum of his resources on a

¹¹⁷Michael Brown, op. cit., p. 86.

¹¹⁸Ann Charters, op. cit., p. 170.

single number; and the young generation has done that continually from early youth.¹¹⁹

As the heirs of a war-torn world, in which there is scant security, young people clamor for freedom and independence in order to make the most of a life which may be brief. In common with the post-war generation of the 1920s, the young of the 1960s felt they were a "lost" generation. They felt as if they were living in the climate of T.S. Eliot's spiritual The Waste Land, which prompted Theodore Roszak to offer his nature spirituality as a possible antidote, which is delineated in his book, Where The Wasteland Ends.

The young are disturbed, not by the fear of failing to be a participant in any possible future of society or by the lack of personal and social values, but the fact that there remains such a need for values and for beliefs. Although the young cannot wholeheartedly believe in any of the philosophies of values or beliefs which are offered to them, they feel a deep need for some belief which demands their allegiance. Parents must look beyond the youthful

¹¹⁹ Clellon Holmes, "This Is The Beat Generation," New York Times Magazine, November 16, 1952, p. 10.

expressions of dissent and search with them for such beliefs.¹²⁰ The young have a Sehnsucht, a feeling of loneliness; they want to identify with and belong to a group.

Kerouac saw in the concept of beat a "furtiveness . . . a weariness with all the forms, all the conventions of the world." He read into beat "beatitude or beatific," and after the summer of 1956, in which he participated in an evening of jazz music, he saw everything as moving with a beat, "the beat of the heart, . . . being beat and down in the world," when he felt depressed. And in a moment of despair, verging on a dare to contradict him, he told a group of reporters that the beat generation might be seen as "a revolution in manners . . . being a swinging group of new American boys intent on life."¹²¹ The word "beatnik"¹²² grew to represent "the dirty, bearded, sandaled bohemians," so frequently described by Kerouac. The public labeled Kerouac as such and he never succeeded in convincing them otherwise. He used to cry out: "I'm King

¹²⁰ Ibid., pp. 10, 19-20, 22.

¹²¹ Ann Charters, op. cit., pp. 172, 199-200, 272, 300.

¹²² See "beatnik," The Reader's Digest Great Encyclopedia, 1971, 125: "One who acts and dresses in a manner calculated to show indifference to or contempt for accepted conventions." The Yiddish suffix-nik denotes "involvement."

of the Beats, but I'm not a Beatnik."¹²³

The Beats were the expressionists of dissent in the 1950s. The following decade brought new developments in dissent among ever younger generations. The politicizing of the student ranks had developed a rather insignificant student faction of the New Left into a gargantuan monster. Similarly, the hallucinogens of the Beats led youth into a further threatening phenomenon, the hippie movement. As they sought the meaning of life, the Beats made use of drugs which increased their life style of hedonistic self-realization, mobility and a tendency towards mysticism and experimentation. As the Hippies advanced, the tool values became end values.

The Hippies

Harry Silverstein urges us to adjust the empirical record of the emergence of the hippie movement. He tells us that

youth migration into exotic, bohemian communities has been occurring for a number of years and is not a recent phenomenon, as we would be led to understand from the reports that we get from the newspapers and TV and so on. In New York, a sizable movement into

¹²³Ann Charters, op. cit., p. 295.

the East Village began approximately five or six years ago, in 1962 or 1963. Prior to that period there was a migration into the West Village.¹²⁴

One may question Time, which dates the emergence of the hippies as a group in the beginning of 1966, when in the summer of 1967, many hippies were already living in communes, travelling in the Far East, and were heavy drug users. Such behavioral patterns need time to develop and therefore it seems logical to assume that the hippie movement had been a part of the underground for years. Only in the mid-1960s, did the hippie movement become distinct as a separate movement. "Many of the same elements were present in the Beat Generation . . . [but] the contrasts are even more striking."¹²⁵

The hippies captured the public imagination during the love summer of 1967 when they became the darlings of the news media who accorded them inordinate amounts of

¹²⁴Harry Silverstein, "Panel II: Communications Media--Who's Listening And What Are They Listening To?" in Proceedings of the 44th Annual Conference of the C.S.A.A., op. cit., p. 53.

¹²⁵"The Hippies: Philosophy of a Subculture," Time, July 7, 1967, pp. 18-22. For a very interesting and helpful article on the New Left and the Hippies, see Louis Jolyon West, M.D. and James P. Allen, M.D., "Three Rebelions: Red, Black, and Green," Science and Psychoanalysis, ed. by J.H. Masserman, XIII (New York: Grune & Stratton, 1968), 99-117.

attention. However, when a hippie couple was murdered in New York's East Village that very summer, love cooled considerably. In California, the mourning bells had already begun to toll for the hippie movement by the fall of 1967. Hate began to replace love.¹²⁶ The flower children of the counterculture, the adolescent version of the movement, wearing flowers and handing them out to passersby, sought bread for the spirit, and found the digestion of stones very uncomfortable. They had been fooled!

"There never were any flower children. It was the biggest fraud ever perpetrated on the American public," pronounced Teddybear, dope dealer and social commentator, in approval. "And it's your fault; you, the mass media, did it. This wasn't a 'Summer of Love,' this was a summer of bullshit and you, the press, did it. The so-called flower children came here to find something because you told 'em to, and there was nothing to find. . . . You told 'em to come here and everything would be free, free crash pads, free food, free dope. It never happened to me."¹²⁷

Time, in a footnote to a cover story in 1967, provides an interesting note on the origin of the word hippie.

¹²⁶ Naomi Feigelson, op. cit., p. 19.

¹²⁷ Nicholas Von Hoffman, We Are The People Our Parents Warned Us Against: A Close-Up Of The Whole Hippie Scene, Fawcett Crest book (Greenwich, Conn.: Fawcett Publications, Inc., 1968), p. 239.

The term derives from the pre-World War II jitterbug adjective "hep": to be "with it"; hep became "hip" (in noun form, "hipster") during the bebop and beatnik era of the 1950s, then fell into disuse, to be revived with the onslaught of psychedelia.¹²⁸

The word "hip" also denotes being alert, informed, wised up, up-to-date. The Barnhart Dictionary describes a hippie (or hippy) as follows:

a person who breaks away from conventional society, espousing complete freedom of expression, typically by wearing unconventional clothes and letting the hair go ungroomed, and maintaining a philosophy of love and fellowship. Hippies often live in communes and engage in free love and the free use of drugs.¹²⁹

There are many types of hippies, depending on the environment they choose to live in. There are: urban hippies; suburban hippies; nature hippies who live in the mountains, on the beach, on rivers, in the desert and in the forests; poets; musicians; ethnic and religiously oriented hippies; hippies who are philosophic contemplatives;

¹²⁸"The Hippies: Philosophy of a Subculture," Time, July 7, 1967, p. 18. Webster's Dictionary, 1963, p. 394, defines "hipster" as: "a person who is unusually aware of an interest in new and unconventional patterns esp. in jazz, in the use of narcotics and other stimulants, and in exotic religion." For a few interesting comments on "Getting with it," see: Harold Blake Walker, "On Getting With It," Chicago Tribune Magazine, May 19, 1974, Section 9, p. 56.

¹²⁹Barnhart Dictionary, p. 207.

activity-oriented hippies as well as hippies who give themselves to strictly libidinal practices.¹³⁰

Father Leon Harris, rector of All Saints Episcopal Church in the Haight-Ashbury district of San Francisco, whom the author visited in the late summer of 1968, has seen the rise, flowering and demise of the hippie movement. From the beginning, Fr. Harris was deeply concerned with many of the individuals who comprised the movement. With the assistance of a loyal group of his parishioners, Fr. Harris kept channels of communication open with the hippies by offering them his help in many areas of their most immediate needs such as food, clothing and a place to sleep. These visible offerings of service established an atmosphere of trust and friendship between him and many hippies. Without ever thrusting the message of Christian love upon them, he gave them an opportunity to discover that message for themselves. Until the worst elements of the flotsam and jetsam which such a city breeds in the wake of such a movement, moved into the area, this Christian approach has touched many hippies deeply as it appeals to their basic religious being. In an address over the local radio station KCBS, Fr. Harris assured his audience that

¹³⁰"The Hippies: Philosophy of a Subculture," Time, July 7, 1967, p. 20.

Hippies are not all alike. . . . Most of them are members of the hippie community because of a spiritual crisis and a profound need which they have felt unable to meet in their former environments. They are young people of high ideals who are in reaction against a social order which they have come to regard as phony, selfish, materialistic, and dishonest. Many have left environments in which they felt lonely, frustrated, and rejected. And most of them feel that the Christian Church has fallen down on what it ought to deliver.

. . . I have not been speaking of the deviates, exhibitionists, exploiters, drug pushers, and parasites who have infiltrated the hippie movement, but of the real hippies as I know them.

.
For the true hippie, as distinguished from the hanger-on or camp-follower or "plastic hippie," is idealistic; and he is basically religious. . . .¹³¹

Camp-followers do not disassociate themselves from society as thoroughly as do the hippies. Although they are chagrined by society, they are also enticed by it. Their manner of dissent is less open than that of the hippies, and it is more of the poke-in-the-rib variety. The following description may be helpful to the reader in order to detect partially committed hippies, but it is not a symbol which is exclusive to them, for genuine hippies may also display similar garb and adopt a ridiculing, sneering attitude towards strangers.

¹³¹Rev. Leon P. Harris, "Three Addresses Over Radio Station KCBS," San Francisco, July, 1968. (Mimeographed) For an affirmation of the hippie movement as a basically religious, though not Christian, movement, see J.V. Langmead Casserley, "What Causes Hippies?," Advance Magazine, June, 1968, p. 7.

The essence of camp is the "put-on"; the tongue in cheek, sly poking of fun at our society and its supposed values. The sign of camp's presence is the subtle air of unreality; the baroque, overdone quality of its art and language. . . . Camp is the deliberate and artful cultivation of an air of musty, 1890-ish, provincial dress, architecture, and manners. Or, camp is the parodying of the dress, "go to hell" attitude and mannerisms of the prohibition era. . . .

.....
 "Camp" was originally a slang term, just as "hippie" and "beat" are slang terms. In all three cases, these terms are derived from the alienated, more or less shadowy, elements of our culture. "Hip" and "hippie" grew out of the life-style and haunts of the jazz musicians, while "camp" very probably originated in the twilight world of homosexuality.¹³²

Historically, certain characteristics of the hippies may be traced as far back as the philosopher Diogenes and the Cynics in the fourth century before Christ. They, too, were "bearded, dirty and unimpressed with conventional logic." Hippies are prone to point to great men in history, when they seek a justification for particular aspects of their philosophy.¹³³ Otherwise, they de-emphasize history. Tradition and culture are deemed irrelevant, while the future remains insecure. Therefore, the self, the here and now, one's inner life, experiences and relationships are the prime values. "Their philosophy of 'eat, drink and be merry, for tomorrow we die' is not irrational if, in fact,

¹³² Cooper, The New Mentality, op. cit., pp. 80-81, 83.

¹³³ "The Hippies: Philosophy of a Subculture," Time, July 7, 1967, p. 20.

tomorrow we all do die, but uncreative if we don't."¹³⁴

Having rejected history, the hippies were trying to create their own version of it. Their efforts to do so may have been idealistic, but not practical.

We were seeing the desperate attempt of a handful of pathetically unequipped children to create a community in a social vacuum. . . . At some point between 1945 and 1967 we had somehow neglected to tell these children the rules of the game we happened to be playing. . . . These were children who . . . are less in rebellion against the society than ignorant of it, able only to feed back certain of its most publicized self-doubts, Vietnam, Saran-Wrap, diet pills, the Bomb."¹³⁵

Many of these young people sensed their failure and rejection and it caused them to become introverts, self-centered and indifferent to the old as well as any new society. They became narcissists, who choose and pursue whatever gives them a feeling of self-satisfaction. They seem to intuitively sense a life style, patterned on the values of Narcissus, Dionysus and Christ. They love the self, as it is reflected in nature, with an orgiastic

¹³⁴ June Bingham, "The Intelligent Square's Guide To Hippie Land," in Contemporary Moral Issues, ed. by Harry K. Girvetz (2nd ed.; Belmont, Calif.: Wadsworth Publishing Company, Inc., May, 1969), pp. 481-86.

¹³⁵ Joan Didion, Slouching Towards Bethlehem, Delta book (New York, N.Y.: Dell Publishing Co., Inc., 1968), pp. 122-23.

frenzy, seeking for the instantaneous rebirth into a new and better life. They have little patience with a life style patterned after the suffering of Prometheus and Sisyphus, incurred in the service of others, or Adam's long-term redemption.¹³⁶ Hippies believe in freedom from the mundane concerns of daily living and identify with all who seek to go it alone, to "pick it up and put it down" (including other human beings) and to be accountable to no one. Sherri Cavan memorialized these tenents in the following syllogism.

Hippies believe:

- . . . that man should be free
- . . . that man's psyche can set him free
- . . . that drugs can set a man's psyche free
- . . . that no individual man could act in a way to jeopardize his freedom
- . . . that beauty and freedom are one and the same
- . . . that the realization of all of the above is a spiritual matter
- . . . that all those people who realize the above form a spiritual community
- . . . that that spiritual community can be nothing other than ideal
- . . . that all of the above is the truth
- . . . and that those who believe otherwise are mistaken.¹³⁷

Whereas the Beats had oriented themselves mainly in Western traditions, the hippies rejected Western culture and

¹³⁶ Henry Malcolm, op. cit., pp. 36-44, 200-01.

¹³⁷ Sherri Cavan, Hippies Of The Haight (St. Louis, Missouri: New Critics Press, Inc., 1972), pp. 57-58. One may find a "hippie position paper" in Lewis Yablonsky, The Hippie Trip, Pegasus book (Indianapolis: The Bobbs-Merrill Company, Inc., 1969), pp. 56-67.

looked toward the Eastern philosophies for identification. They assume that the Western concept of reality is illusory, and thereby endanger the very bases of our civilization. However, their record of accomplishment is far from threatening.

The hippies epitomize the current aural-visual generation; frank rather than articulate, honest rather than knowledgeable, blithely bored beyond anxiety. They are non-producers in any traditional cultural notion; virtually nothing has been forthcoming in the way of literary style or substance.¹³⁸

Hippies did not want to give help or love;¹³⁹ their primary concern is how to live the life of their own choosing and survive it. Reluctantly, they accept the help of the establishment, without which survival would be impossible. There are a group of educated Americans who interpret the hippie movement as constructive, helpful and positive. They wishfully read ideals and virtues into the

¹³⁸ Michael Brown, op. cit., p. 86.

¹³⁹ Lewis Yablonsky, op. cit., pp. 116, 146, 310. On page 310 Yablonsky remarks:
 "The feeling of love was seldom translated into concrete commitment or action. The value of feeling in the hippie world sometimes seems to suppress action. Simply 'feeling love' is enough, and satisfies the need to act. Therefore 'love,' in the movement, tends to be hedonistic and selfish."

Also see Yablonsky's description of "true" and "plastic" hippies on pp. 28-37.

hippies' behavior, for which there is little pragmatic evidence. Hans Toch has called these people "victims of the hippie hangup." Any hippie, who does not live up to the hangup victim's expectations, is then categorized as a plastic or quasi hippie. This viewpoint permits the hangup victim to endow his heroes with any virtue he chooses. Contrary to these ideas, the hippies' behavior seems to be determined by the following philosophic principles: an indecisive life style which permits them to wander about without any fixed goals and therefore they are often victimized by mere chance which betokens a blind, childish combination of optimism and inertia; the rationalization of a refusal to accept responsibility for others with the explanation that the pursuit of pleasure--meaning self-indulgence--is necessary for reaching self-fulfillment. Such unrealistic behavior leads to wild pretenses, to lying to oneself as well as to others, to dangerous practices of living in half phantasy and half reality and eventually not being able to distinguish between the two. It is a "psychological monstrosity." We may pursue such psychological devices to "become tourists in a community of self-indulgence, shoppers in a cafeteria of irresponsibility."¹⁴⁰

¹⁴⁰Hans Toch, "Last Word On The Hippies," in The Politics And Anti-Politics Of The Young, op. cit., pp. 97-113.

The hippie summum bonum is freedom. Following the satisfaction of his whims and vague principles, he construes these air bubbles to represent the freedom others must envy. It has not occurred to him that he and his peers may have been the victims of preconditioning which has led them to so choose. Their backgrounds were similar, the usual potpourri of expectations, frustrations, and great self-importance, played against a background of permissiveness and finally, an attitude of laissez-faire within a society which threw up its hands in despair.

After bad elements of the movement surfaced in the summer of 1967, the hippies seemed to withdraw temporarily from public view, until the summer of 1969 at Woodstock, when hundreds of thousands of them reappeared. However, in the meantime, activists had captured the media's interest and secured for themselves the allegiance of many of the hippie hangers-on.

The Yippies

A group of radicalized leaders, such as Abbie Hoffman, Stokeley Carmichael, Mario Savio, Jerry Rubin, Paul Krassner, Allen Ginsberg, and others, had transformed a large group of hippies into the politically active, radical

yippies.¹⁴¹ Large-scale anti-war protests were staged throughout most of 1968. This mass resistance to war had been growing since 1964, and may have had an impact on the greater numbers of draft resisters, deserters and activist sympathizers. The Yippies attempted to politicize the non-political through involving them in such radical and theatrical anti-war activities as the street guerilla skirmishes in Chicago in 1968.¹⁴²

Yippies fluctuate between their political activities and their search for psychic liberation. Some see them as "an avant garde, both politically and culturally." Politically, the Yippies espouse new techniques of confrontation. Their goal is to realize "community control" or "participatory democracy," which may serve as slogans but cannot substitute for a sound philosophy of day-to-day living. Culturally, the hippies and the Yippies have greatly influenced the life style of America as they popularized new audio-visual techniques, new mores, new

¹⁴¹Barnhart Dictionary, p. 508, explains YIP as "Youth International Party." The suffix -pie, from hippie, popularized it into Yippie.

¹⁴²Naomi Feigelson, op. cit., pp. 18-20, 138-40, 151-52. Some writers have identified Yippies as "soft" revolutionaries as contrasted with the Panthers and other "hard" revolutionaries. But see also Richard J. Neuhaus, "Is America Moral?," Commonweal, July 10, 1970, p. 342.

values and thought patterns. In order to find security, acceptance, identity and encouragement, many form "tribes," "communes," or "affinity groups." "Dropping out is a rite of passage in the new revolution."¹⁴³

Beats, Hippies, Yippies, and other countercultural groups dramatize the fact that society is suffering from a crisis induced by doubt, fear and generalized insecurity as it labors to withstand the onslaughts of hedonism battling altruism; of the questioning of heretofore unassailable primary values, both personal and institutional and which has led to a crisis in the church, the home and the educatory systems. One must be aware that to become a mere iconoclastic symbol, may lead to an empty, futile, self-defeating life. One group of counterculturists who have specialized in the theatrical dramatization of their dissent, and their rejection of the dichotomy between society's real and conceived values, are the Freaks.

¹⁴³ Naomi Feigelson, op. cit., pp. 171-81, passim, 205.

The Freaks or Crazies¹⁴⁴

The precursors of the Freaks in this century were the Bohemians of the 1920s and the Beats of the 1950s, who dramatized their unhappiness with society in their writings and through the choice of life style which they made. The Freaks went one step further: they use their histrionic talents on the street and at public meetings to illustrate how contemporary society has usurped almost total power; how it has arbitrarily determined standards to live by which are in contradiction with those acceptable to the individual, thereby inviting both hypocritical and dishonest behavior and how it is basically dedicated to violence. Their powerful dramatizations often evoke the desired emotive responses from the public as their productions are timely and bring whatever issue they have chosen to protest against into the areas of the primitive id.

The freaks have drawn their members from the hippies, Yippies, SDSers and other underground groups. They are basically anarchists who refuse to accept any discipline and have, thereby, moved into the philosophy of total

¹⁴⁴For a lengthy discussion on the Crazies, describing themselves as freaks, see Naomi Feigelson, op. cit., pp. 196-208. For a number of articles on Street Theatre, see The Movement Toward a New America: The Beginnings of a Long Revolution, experiences, reflections and speculations assembled by Mitchell Goodman (Philadelphia: Pilgrim Press, 1970), pp. 387-409.

rejection with fewer reservations than the hippies. A distinction of greater importance between the hippie and the freak is that a freak is more of a realist than a hippie, who is basically a dreamer. The freak acknowledges the fact that only hard work will achieve his goal.

The Freak, as opposed to the Hippie, is a private person who has taken from the Hippie counterculture his dress, his style of life and flexibility. But unlike the Hippie, he is using the college to gain skills. The Freak has a realistic view of the world and realizes that just because he wishes for certain results they are not necessarily going to be immediately gratified.¹⁴⁵

Dictionaries associate the name "freak" with markedly unusual appearance or behavior; with being an enthusiast, a devotee or addict to anything. Guided by these definitions, the author proposes to distinguish the countercultural freaks from those of the "straight" society by describing them as underground people, mainly hippies, who symbolize their resentment of society by expressing excessive enthusiasm for activities which are scorned by that society. There are drug freaks, political freaks, communal freaks, religious freaks, education freaks, street freaks, and health freaks. As the scope of this dissertation does

¹⁴⁵ John Coyne and Thomas Hebert, "Goddart College: A Fresh Look At An Old Innovator," Change Magazine, Winter, 1971-72, p. 47.

not permit more than a mention of such groups, those readers who wish to explore this field in greater depth, will find a number of books and articles in the bibliography which will assist them to do so. One must not conclude, however, that every drug user, every communard, every promiscuous person, every religious fanatic and every runaway must perforce be a freak.

As a distinction between freaks, activists, and hippies, the author offers the following: freaks are persons who engage in deliberate and often spontaneous dramatic acts, to expose the violent, stifling and hypocritical aspects of society, which enkindle the emotions of the onlookers, through the unusual degree of vigor and determination of the participants who are driven by obsessions or by frenzied convictions. One may question whether or not such behavior is wise as it tends to bitterness and a polarization of opinion, but there is no doubt that the young have become increasingly aware of the dichotomies in our lives and intend to focus upon them in order to force people to search for alternatives and compromises. Society has recognized the existence of these needs as there are studies being conducted and the results being implemented in the increased humanization of business relationships; in the search for alternative forms of worship; in the search for international accord on heretofore untouchable

issues; in the drug education programs; in the ever expanding open classroom approach with its emphasis on individualized courses of instruction and a greater awareness of the need for environmental conservation by the average citizen. Although the beginnings may be meager and there are many people to be reached who seemingly profess indifference, we have made a move into what may prove to be an era of greater cooperation between all people.

A brief discussion of the last group of counter-cultural dropouts to be examined, the Street People, follows.

The Street People

Street people are transient, drifting youth. They form "culture islands" around colleges and universities. These "islands" harbor hundreds of thousands of dropouts and runaways, of "nonstudents, camp followers, hangers-on: the street people." There are thousands of runaways every year. Many of them are in desperate need of help. They are a strange conglomeration of idealism, crime and misery.¹⁴⁶ They do not care to form communes as do the

¹⁴⁶ Erwin D. Canham, "The Unstudents--Frightened, Lonely, Lost," The Christian Science Monitor, October 29, 1970, Section 2, p. 9. Nonstudents appears in the text with capital N.

hippies. Many street people are friendly and sincere and they believe that people should freely provide for them.¹⁴⁷ Street people differ from hippies as most of the hippies do have roots and interests, and often work for their food, drugs and rent, but street people do not.

Street people are dropouts, from just about everything except their own hedonistic pursuits. . . . The street people are today's bitter, alienated, apathetic version of yesterday's happy, love-filled, evangelic flower children. Perhaps their idealism remains, but their patience and perseverance are gone. . . . Street people never work. When "crashing" or panhandling don't produce bed and board, they move on. . . . Most street people are . . . preoccupied with themselves, but, paradoxically, this trait makes them ripe for causes. Once they begin looking outward, they often leap from disinterest to zealotry in one bound, wholly embracing religion, or radical politics, or whatever.

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The street people tread a thin line in searching for escape and solace, for many admit to frequent moods of loneliness, depression, and desperation. And more important, they constitute one of society's least understood and most neglected problems.¹⁴⁸

Most communities do not receive the street people, for they are a problem, derelicts. One quarter of their number are estimated to be runaways, who are often not

¹⁴⁷ Trudy Rubin, "Counter culture at Berkeley," The Christian Science Monitor, January 22, 1971, Section 2, p. 9.

¹⁴⁸ John Peterson, "The Street People: Dropouts From Hippiedom . . . Bitter, Lonely, Afraid," The National Observer, March 8, 1971, pp. 1, 18.

accepted back by their parents. Street life is hard for these youngsters, full of disillusionments and unexpected rigors, and many end their wanderings as permanent state wards.¹⁴⁹

With these few, but salient remarks on the Street People, we must conclude this chapter, which has given the reader a view of the dropout movement; the underground and its sociological, philosophical, and historical background. In the next chapter, we will study this background material as Charles Reich and Theodore Roszak interpreted it in their books, arranged and clarified with comments and reflections by the author.

¹⁴⁹Ibid.

CHAPTER II

CHARLES REICH'S "THE GREENING OF AMERICA" AND THEODORE ROSZAK'S "THE MAKING OF A COUNTERCULTURE"

Charles Reich's "The Greening of America"

Consciousness

According to Charles Reich, we are in the midst of a non-violent revolution. It begins within the individual, alters his life style (culture), and spreads into every area of his life. As this process occurs simultaneously within others, it assumes a group culture pattern, thereby affecting society as a whole.

The emergence of an entire generation of individuals seeking liberation is both logical and necessary when those individuals feel that they have been betrayed by the demise of the American dream at the end of the eighteenth century which had promised so much in contrast with the contemporary entrapment of man in the one-sided, a-human atmosphere of a

corporate and a technologically dominated value hierarchy.¹⁵⁰ The meanings which Reich ascribes to the terms "liberation of humanness," "corporate domination" and "American dreams" are to be clarified in subsequent paragraphs of this Chapter.

Reich asserts that the new way of life is properly termed a "change in Consciousness" which this generation seeks and quite effectively achieves.¹⁵¹ He believes we must cease to be the serfs of technology, rather permitting it to serve us, thereby freeing us to realize our fullest potentialities as human beings.

Today, we face multitudinous problems which must be dealt with as inter-related entities, a sickness of the corporate body, not merely as one of its members. Basic reform is necessary. We suffer from dissonance created by lawlessness, inequality, bureaucracy and a sense of powerlessness to effect reforms. There is an artificiality in our work and in our culture which lies at the root of an anti-community spirit and a loss of self. Reich asserts these evils penetrate deeply into the roots of our social

¹⁵⁰The Greening of America, p. 2.

¹⁵¹Ibid., p. 3.

structure which is obsolete. Furthermore, it is not only obsolete, but we fail to create a structure which will prove equal to the demands made upon it by contemporary society. Why? Because we fail to interpret with understanding what is happening. The word "understanding" is, in ordinary usage, rather closely restricted to the realm of the intellect and thus does not adequately express what Reich wishes to convey.¹⁵² He proposes the use of the word "Consciousness"¹⁵³ to indicate an awareness of the reasons why and how we are undergoing changes, individually and collectively. The term Consciousness has been used in the past with a number of different connotations. Reich gives it a unique and highly individualistic interpretation.

Consciousness . . . is . . . a total configuration in any given individual, which makes up his whole perception of reality, his whole world view.¹⁵⁴ It is the whole man; his "head"; his way of life. It is that by which he creates his own life and thus creates the society in which he lives.¹⁵⁵

¹⁵²Ibid., pp. 4-8, 10, 12-13.

¹⁵³Ibid., p. 13.

¹⁵⁴Ibid.

¹⁵⁵Ibid., p. 15. For an interesting discussion of the fact that we should first know the direction in which we wish to expand our consciousness, see E.F. Schumacher, "What Kind of New Awareness?" The Christian Science Monitor, September 17, 1974, p. 15.

At the same time that Reich enlarges upon interpretation of Consciousness, he also gives it a more conventional treatment when he specifies Consciousness as "a person's background, education, politics, insights, values, emotions, and philosophy, but . . . more than these"156

There is, as Reich stated, a multiplicity of both factual and non-factual behavioral patterns which constitute an individual's Consciousness. However, as a rapid succession of new educational, political and philosophical concepts is presented to the individual, he finds it necessary and desirable to reevaluate first his opinions, and secondly, ultimately perhaps, his value hierarchy. If an individual does not seek to understand externalities, that is, what is occurring in the nonsubjective realm, he develops a subjective time-lag in both the faculties of insight and its companion, evaluative judgment. These failures impart feelings of insecurity which the individual may interpret as threatening. If an individual does not attempt to integrate experience at both the intellectual and emotional levels, he fears manipulation by a person or a group, who seemingly express a more commanding understanding of a feeling, an idea or a situation. If he interprets

¹⁵⁶The Greening of America, p. 15.

this as authoritarianism, it depletes his sense of freedom of choice and therefore becomes destructive to his feelings of innate dignity as a person of free will.

It becomes a matter of paramount importance that an individual develop not only an awareness of events occurring in the world, which directly and indirectly affect him, but that he develop the faculties of cognitive and emotive judgment, which enable him to accept or to reject experiences as being good or evil. Otherwise, a person may reach such a state of despair that, trapped in feelings of helplessness and confusion, he willingly accepts manipulation as the alternative to being battered to pieces psychologically through the mounting internal and external pressures.

"Every stage of human civilization is accompanied by, and also influenced by, a consciousness."¹⁵⁷ Furthermore, individuals within a society at a particular stage of civilization, who share similar social backgrounds, possess comparable consciousnesses. Their reactions and behavioral patterns are predictably similar.

When a person undergoes the test of meeting crisis situations in his immediate environment, such as the loss

¹⁵⁷ Ibid., p. 17.

of a much loved and needed person; a rapidly deteriorating economic position; a severe illness or a drastic curtailment of his freedom, then this person must make the necessary changes in his Consciousness in order to cope with the situation. He must seek a position which enables him to maintain a balance between his prior life patterns and the period of adjustment necessary to meet a situation which he had never envisioned. That is, he must be able to restructure his life patterns in view of both the past and the present without violating either his memories or destroying his capacity to hope. By viewing both the past and the present, an individual may construct a bridge between them through an altered Consciousness, which evokes within him the awakening to a potential creativity drawn from both experiences.

When vast numbers of people are victimized by upheavals such as war, the occupation of a country by alien forces, or a dictatorship, the process described above must be adopted by groups. The citizenry must strike a balance point in Consciousness which enables them to cope with the national status quo.

During peacetime, when jobs are scarce, mobile and transient in nature, quickly conceived and as suddenly abandoned as superfluous by management; when the cost of living spirals and inflation renders investments almost

valueless; when men and women face old age with diminishing economic and physical reserves, these seemingly inexorable changes give individuals a sense of narrowing opportunities to recover from a constant crisis situation. If periods of both realistic revaluation and an expansion of the Consciousness to admit the possibilities of new hope are not forthcoming, these individuals will slip into a hopeless lethargy. A premature death of the capacity of man to hope, to create and to thereby offer a positive contribution to his immediate environment and to society at large, may prove contributory to developing a loneliness which isolates him from other men and from God.

The Consciousness we are discussing here denotes physical and intellectual activity as well as an awareness of its meaning; insights which may result in varying forms of creativity and also those attitudes and moods which express the individualistic reactions of a person to living which we might term personality, the whole person. It may briefly be described as living within the patterns of awareness. When minor changes take place in the patterns, the individual does not feel as threatened as when major readjustments in the patterns become necessary. A major Consciousness revaluation is attended by feelings of inner turmoil, but once it has taken place, the individual feels a sense of liberation.

The accelerated pace of living which takes place as a result of the rapid rate of technological progress, demands daily accommodations by our psychosomatic selves which are almost impossible for us to make. For example, we do not approve of situations in which human values are ignored or distorted. We cling to many expectations and dreams which will probably never be realized. The stronger the a-human elements in our reality structures become, the more determined we become to maintain what we have chosen as our human values. Institutions which have represented veritable bastions of familiarity and trust in our lives often functioned as repositories of historical values and ideals upon which we have based our lives as they did not advocate change for change's sake.

In situations which evoke feelings of helplessness within both an individual or a group to cope with a power in opposition to them, strong inner tensions develop in both the individual and at a group level. These tensions may be discharged by the development of a new Consciousness, i.e. new approaches to the situation, which enable them to take such measures as are deemed necessary to rectify the heretofore suppressed needs.

Reich has singled out the three most dominant types of Consciousnesses from the many found in America.¹⁵⁸ He arbitrarily names them Consciousness I, Consciousness II, and Consciousness III. Consciousness I originated at the beginning of the Industrial era; Consciousness II supplanted it at the onset of World War II, developing a strength particularly in the period following it; and Consciousness III developed in the middle of the nineteen sixties as a violent reaction to the failures of both Consciousness I and Consciousness II. Consciousness I is, in Reich's opinion, anachronistic, because it is based upon 19th century conditions, while Consciousness II is inhuman, based on the machine and market rationale of the Corporate State. Consciousness III therefore became necessary as an answer to corporate bondage.¹⁵⁹

". . . The inhabitants of America have begun, as a matter of urgent biological necessity, to develop a new consciousness appropriate to today's realities. . . ."¹⁶⁰

¹⁵⁸ Ibid., p. 16.

¹⁵⁹ Ibid., p. 17.

¹⁶⁰ Ibid., p. 18.

These are the three Consciousnesses, the three ways of living with contemporary realities, which he discusses. Through studying each Consciousness in detail, the attempt is made to illustrate which are the specific values of each Consciousness; the efforts each made to become adaptive to changing life situations and how Consciousness I, as well as Consciousness II, failed to reconcile the conflicting forces within the environment, thus necessitating the development of Consciousness III.

Consciousness I: Loss of Reality

Every Consciousness is a reaction to a prior way of life through the attempts to close the gap between the real values of our daily living and those we acquired in the past but which seem obsolete in the present.¹⁶¹

Consciousness I is a reaction to pre-nineteenth century life as the growth of industrialism drastically altered living conditions. Prior to the nineteenth century, people lived within the framework of an agricultural economy. Manufacturing was a home or a small workshop project.¹⁶²

¹⁶¹Ibid., pp. 20-21.

¹⁶²"Industrial Revolution," The New University One-Volume Encyclopedia, 1967, 402.

The traditions and local customs, the crafts, the Church and the school were the fulfillments of life during this era.¹⁶³ The interdependence of the American colonists acted as a strong unifying factor as the battle for national independence focused on unity as a necessity, not as a haphazard choice. The country was a vast, uncharted wilderness and its hazards demanded cooperation as a survival value. Daily crises demanded concerted efforts to meet primal challenges, therefore, the element of competition played a relatively subordinate role. Following the Declaration of Independence in 1776, the early settlers became American citizens, countrymen, free men. They shared the firm conviction that all men were entitled to "life, liberty, and the pursuit of happiness." At that particular moment in history, there were no reasons to fear subjection, manipulation or ostracism.

Rudolph, speaking of the American Revolution of 1775-1783, describes the mood very clearly:

It may have become a movement for independence, but before it was over it was also a movement for democracy: a full-bodied statement to the effect that in America man counted for more, took less account of his superiors--indeed frequently denied their existence, achieved whatever distinction his own ability and the

¹⁶³The Greening of America, pp. 27-28.

bounty of the land allowed him, looked any man in the eye and knew him as an equal before the law and before God.¹⁶⁴

America represented the opportunity to live free from the fetters of governmental and religious persecution which beset many people who were still living with the remnants of the feudal system in Europe. America represented a second chance to fashion a life style which expressed the individual. Americans dreamt of "self-reliant free men achieving self-respect and security among equals."¹⁶⁵ Many men would cling to these concepts long after they had become myths.

Soon new machinery and scientific knowledge increased the productivity of the land per acre and per man hour. Fewer people were considered indispensable in agricultural pursuits.¹⁶⁶ The small farmer found it increasingly difficult to compete with those farmers who owned the larger, highly mechanized farms which had the necessary economic

¹⁶⁴ Frederick Rudolph, The American College and University: A History, Vintage Books (New York: Random House, Inc., 1962), p. 34.

¹⁶⁵ Ibid., p. 265.

¹⁶⁶ "Agricultural Revolution," Theodorson and Theodorson, op. cit., p. 8.

large-scale buying and selling power. Hence, born of necessity, an exodus began to the cities where industry offered men a greater diversity of job opportunities. Immigrants to America often began their working lives as factory workers instead of attempting to wrest a living from the land as small-scale farmers. The newly arrived factory workers were optimistic; they believed that the virtues of hard work, honesty and a good character were the prerequisites for success. They portrayed a naiveté, a pathetic lack of insight which soon became evident in dealing with an heretofore unknown value hierarchy. The immigrants wished to maintain a sense of independence that conflicted with the industrial hierarchy which paid menial wages, thereby forcing the laborers to live in cramped living quarters which afforded a minimal sense of privacy. The insecurity, which an industry-oriented environment represented to the laborer, replaced the feelings of security which the rural intimacies between the job, the home and the Church had offered. The urban migrants felt as if they were prisoners among strangers. Farming was life-oriented while factory work was depersonalized, mechanistic; the laborer felt alienated from the fruits of his labor. Employment in a factory represented monetary benefits alone but it did not provide the average working man with much hope of an economic mobility.

purchasing power, which in Consciousness I represented the fulfillment of basic daily needs, soon developed in Consciousness II further dimensions: the means to purchase both useful and pleasurable adjuncts to daily living, the means to provide for creative and artistic satisfactions within an aura of social graces and, finally, to provide a tangible base upon which to erect a structure of value hierarchies of self-esteem generated by financial security and independence.

Power built upon the acquisition of capital, the business enterprise, the sense of victory arising from becoming an entrepreneur, the possession of those symbols which bespeak of "conspicuous consumption," were in the hands of those men in Consciousness II who were judged by such standards as having the right to define their own destinies.

If Consciousness II represented the philosophy of materialism, its history lies within the period which began with the era which followed the American revolution. Men developed a strong urge to express their freedom from the restraints laid upon them by the traditions of Europe; at last they were free to rise on their own merits instead of becoming the victims of a caste system in which they felt the potential of upward mobility very slim. However, there were men who paused to ponder the questions of what

were their ultimate goals and why they had chosen them. Feelings of general restlessness developed; Americans were seeking water in the desert which often proved to be merely a mirage. They were confronted by innovations which evoked changes in life styles. Ruptures with prior traditions and cultures were socially sanctioned as they could not endure against the stronger pressures exerted by the promises of freedom offered by materialism and competition, both of which accompanied industrialization. Concurrent with great migrations of people within America and from Europe, the concepts of new social stratification grew.

Americans were too preoccupied with the struggles for materialistic gains to develop the qualities of reflective thought.

Innocence, self-interest, and shallowness combined in Consciousness I to produce a massive flight from responsibility and from awareness. There is a quality of willful ignorance in American life . . . many Americans preferred denying the truth to fighting back--and still do.¹⁶⁷

Men must have felt a premonition of a day when industrialization would darken the sky. The robot, created in miniature during the early days of urban industrialization, grew into a monster of such gargantuan proportions that

¹⁶⁷ The Greening of America, p. 37.

we now rationalize ourselves into believing that it possesses a will independent of ours. We feel that we are controlled because we have abdicated the responsibility of caring for ourselves.

As the Declaration of Independence was signed, Americans dreamt of the new way of life which was to become a reality. Men were free and equal to exercise the function of making decisions. The arbitrary power which ruled men in Europe had been replaced by the concept of government by consent of the governed. Optimism was the prevalent mood; the citizenry working as free men in unity could build communities in a nation of unlimited potentialities. Hard work, moral and honorable behavior in addition to the strong character which these virtues connote, would enable men to meet and accept the challenges of this country.¹⁶⁸

However, within the freedom, the opportunity to realize individual goals which welcomed challenges, lay the little foxes, whose vicious bites would vitiate the original American dreamers, the idealists; they would impair bit by bit the vital organs, once healthy. These little foxes might be allegorically termed self-interest, competitiveness

¹⁶⁸ Ibid., pp. 20-23.

and suspicion which cause a man to become distrustful and he then retreats to a pattern of self-defeating and alienating behavior. Self-interest often made it necessary for a man to choose dishonest means to gain the ends which had become, by popular acclaim, justifiable. A man must be a winner; he must claim his share of wealth and power in order to gain recognition.¹⁶⁹

People abandoned their village communities to depart for the industrial centers and found that they were forced to live in sprawling city complexes near the factory areas. They felt that a sense of rural neighborliness was absent. The jobs which might have interested them were not available and financial necessity acted upon them as a spur to take whatever job was offered. Isolation, coupled with incompatible employment, effected emotional repercussions within the laborer which imparted to him feelings of alienation and frustration. The fulfillment of the laborer's emotive and creative potentialities was of little consequence, either at work or in his neighborhood. In order to eat and to maintain a roof over his head, the worker felt it was necessary to be compliant and to follow

¹⁶⁹Ibid., pp. 23-24.

whatever work orders were given to him. Soon the factory exercised an even tighter control over him than did the neighborhood in which he lived. The factory prescribed the type of clothing the worker must wear; the conduct which was considered acceptable; the proportion of interest and attention which must be expended on the job and thereby its influence permeated every area of the worker's existence.¹⁷⁰

Efficiency, distribution and competition became the passwords to a life of industrial success. Human values of self-expression, sharing and cooperation were all but ignored. Only a shadow remained of the community spirit which had flowered at the beginning of the century. A free people and a free economy had been subjugated.¹⁷¹ There existed an indifference to the blending of skills which might have occurred if a laborer were given an incentive to contribute creative thinking to the betterment of the products manufactured, thereby increasing his self-esteem and his self-respect while escalating the manufacturer's profits. Individual initiative and creativity were viewed suspiciously as threats to the status quo of management.

¹⁷⁰Ibid., pp. 29-31.

¹⁷¹Ibid., p. 34.

Obedience to the demands of the hierarchy of authority was the criterion of success or failure. Speed and efficiency in the performance of the job at hand was of greater significance than any human relationship between the employer and the employee. The greed and the unscrupulous practices of the factory owners increased as the element of humanistic consideration for the employee diminished. The ever changing demands of the consumer's market, coupled with the increase of automation in the factories, imparted a sense of job insecurity to the laborer. The dehumanization of the employee increased in direct ratio to the automation which served to increase productivity. Men felt as if they had become mere extensions of the machines, not its masters. The insatiable demands of production line schedules, coupled with the vast impersonal network of machinery, could destroy, through unemployment, the laborer's only retreat from depersonalization, his home and his family. The dehumanizing atmosphere created by such conditions gave rise to the manifestations of the condition we experience as alienation.¹⁷²

The industrial era introduced an entire new definition of values into the American culture. Industrialization

¹⁷²Ibid., pp. 31-36, passim.

gave rise to the values of rational planning, of materialism and of technology. The democratic, spiritual and humanistic values suffered as they were subordinated to the achievements which a materialistic value-oriented society offered. Materialism had definitely supplanted humanism. Industrialization, unfortunately, became synonymous with man's inhumanity to man.¹⁷³

Contemporary adherents to the philosophy of Consciousness I believe that the American dream is possible to realize; success is determined by a person's character, ethical behavior and hard work. In accordance with the framers of the Constitution, they believe it necessary to minimize the restrictions placed upon an individual. A man should be accorded the opportunity to achieve economic independence which would enable him to acquire the land on which to build his own home. He should be able to exercise a choice in the field of employment. He wishes to give his intellectual and creative potentialities the opportunity to develop. Consciousness I supporters believe that the ills of industrialization are of a moral nature, problems created solely by unethical behavior and therefore they may

¹⁷³Ibid., p. 17.

be solved by character training and defined ethical standards.¹⁷⁴ There is a "profound equalitarian idealism" in America despite the existence of numerous examples of individual inequalities and differentials. There are:

. . . inequalities of income and wealth, of prestige and esteem, of power and authority. Moreover . . . a feature of modern society is a graded series of ranks, the members of each rank having similar opportunities to obtain the goods and advantages that are culturally valued.¹⁷⁵

Equalitarian idealism believes that all human beings possess, by virtue of their common humanity, the right to fulfill their basic needs in the climate of a moral society. To ignore or to destroy the right of an individual, engaged in the pursuit of fulfilling these rights, is both immoral and an abuse of the privileges inherent in the concept of leadership. Such abuses have occurred, for example, during periods of political dictatorships. A man may be placed in a position of being able to exercise virtually unlimited authority over others and the temptation to become vicious and ruthless in order to maintain this position may prove destructive of human beings and their faith in one another.

¹⁷⁴Ibid., pp. 24, 39.

¹⁷⁵Kurt B. Mayer and Walter Buckley, Class and Society (3rd ed.; New York: Random House, Inc., 1970), p. 44.

The entire issue of the legitimate uses of authority has been debated by men throughout history as few men have the wisdom and the transcendental vision to truly acknowledge ultimate authority, which rests in God.

The adherents of the philosophy of Consciousness I do not choose to acknowledge that a corporation, which operates on a national and often international scale, employing thousands of workers, must also assume a degree of responsibility for their welfare. Corporations have within their power the resources necessary to relieve the hardships wrought by mass unemployment, inadequate and antiquated insurance programs and a dearth of training programs to educate the workers to understand what is expected of them and what they may expect.

During the early years of the twentieth century, a group of people "began to seek . . . a new way of life based on the realities of the twentieth century . . . they did . . . begin the creation of a new consciousness." These people wanted reform. Although it did not go far enough, they fought the "abuses of the system, the consequences of greed, irresponsibility, and extreme individualism."¹⁷⁶ Unscrupulous individuals ignored the ethics of

¹⁷⁶The Greening of America, pp. 43-44.

legitimate growth and competition. To serve the public interest, reformers wanted to curtail and to regulate such abuses of economic powers.¹⁷⁷ It was the beginning of the era we term the New Deal.

The New Deal administration passed such legislation as the National Recovery Act, the famed NRA, which established a criterion of honesty and fair practices in the fields of retail costs and the limits of competitive activity which were considered within the context of the national economic health. The Social Security program embodied safeguards to protect the citizens from total economic destitution; the Minimum Wage legislation attempted to fix minimum wage standards; public housing programs were designed to provide low cost housing. The legislators of the New Deal, many of them former corporation executives, attempted to implement governmental programs in an efficient and orderly manner. A background of technological knowledge was considered a highly desirable attribute to bring to a government job.

The evils which the New Deal attempted to rectify were of such long duration and were so deeply ingrained in the American way of life, that the measures prescribed as

¹⁷⁷Ibid., pp. 44-46.

curative proved to be but palliatives. Although the government encouraged groups such as labor unions in the hope that they might serve as a check upon the excessive power manipulations of the corporations, it was in vain. The "Public State" which resulted from increased governmental functions on behalf of the citizenry, coupled with the efforts extended by the labor unions and the farmers' groups, did not serve to lessen the power of the corporations but seemed to multiply it by creating additional power complexes. "Public" and "private" government employed scores of experts to determine the maximum advantages to be gained from private and governmental resources. The average citizen felt that, without the certification of expertise, he had little voice in determining his fate.

The New Deal took drastic measures to correct the flagrant abuses of corporate power during the depression which gripped America for nine years, beginning in October 1929. They were a positive effort, a "first great attempt at social control . . . , and improvement on the American habit of unreality."¹⁷⁸ However, these measures did not touch the heart of the matter, those frustrations and unanswered questions which were the human indices of spiritual

¹⁷⁸Ibid., pp. 48-56, passim.

and intellectual health: "loss of meaning, loss of community and self, the dehumanization of environment."

Consciousness I supporters fought the New Deal governmental programs. They believed that nonrestricted self-interest, with its goals of material gains, would prove to be the ultimate panacea for social unrest. They were unwilling to acknowledge the plight of those victimized by the competitive struggle.

The supporters of the New Deal, "organized labor, city dwellers, portions of the South," as Reich groups them, sought to further their particular interests. Their enthusiasm did not extend beyond themselves. As a group, they were neither so numerically superior nor so firmly convinced of the philosophy which they propounded, that their collective enthusiasm overcame their basic numerical inferiority. As most of the supporters of the New Deal later "adopted the life styles of wealth, power, and success," it would seem that the ambition to achieve those very goals which the original New Dealers had scorned, proved too tempting to resist. When the task proved unexpectedly difficult, the opposition strong, the encouragement meager, their original, enthusiastic idealism simply died. In battling the malaises of a corrupt system, they were, as Cervantes so neatly phrased it, "tilting at windmills." Reich feels that, had they felt the problems as strongly and clearly as

today's youth do, and had they been as willing to take the same personal risks, then they might have been more successful.¹⁷⁹

The history of the New Deal demonstrates to us that no social changes of a permanent nature will occur without the accompanying alterations and accommodations within the Consciousness of the people. Americans were neither sufficiently earnest in their pursuit of reform nor sacrificial to such a degree that the reform movement represented more than a superficial probing of the surface wounds. Americans were not prepared to abandon their dreams of a land where each man might rise on his own merits to a position of wealth and its symbols. The idea of individual freedom must be maintained regardless of the slavery it might impose on one's neighbor.

Individualism and self-interest were the dominant American values once more at the close of World War II. The powers of the "private" state, the corporations, were joined to the "public" state. A new Consciousness began to emerge. It was destined to become Consciousness II.

¹⁷⁹Ibid., pp. 56-59.

Consciousness II: The Loss of Self

Doubts, stemming from daily conflicts with the values of the Corporate State as interpreted by Consciousness I, gave rise to the philosophy of Consciousness II.¹⁸⁰

During the nineteenth century men questioned whether or not it was possible to correct the abuses of the humanistic principles. This skepticism grew and it was reflected by many in the twentieth century. The New Deal was partially conceived to correct major social problems, for during its early years multitudinous social reform programs were enacted into law. World War II gave rise to a period of strict governmental regulations of corporate transactions. A period of chaos began when the wartime controls were lifted. Unscrupulous competitive practices and a giant system of patronage based upon the acquisition of power and wealth controlled the country. The average worker felt victimized by the corporate organization because he knew he was dependent upon it and he feared a loss of employment.¹⁸¹

¹⁸⁰The reader may refer to the discussion of the concept of the Corporate State in The Greening of America as it appears at the end of this subchapter.

¹⁸¹The Greening of America, pp. 62-69, passim.

Consciousness II finds its supporters mainly among the members of the lower and upper middle classes. It is the consciousness of "liberalism," of "reform," and the "Democratic party." It believes that the present crisis may best be solved by a stronger commitment of the individual to public interest and by an ever increasing acknowledgment of social responsibility by corporate enterprise. Consciousness II supporters view an increase in welfare regulations, greater efficiency in managerial activities and in the enactment of legislation which supports these concepts, as the curative agents in treating the illnesses of contemporary society.

Many of the social evils which Consciousness I failed to rectify were successfully repressed by Consciousness II representatives. Consciousness II adherents were confident that cooperation, sound reasoning and the wise usage of both technological and administrative powers were the keys to problem solving--the maximum good for the maximum number. Consciousness II advocates the principle of control. Multitudinous rules of logic and fair procedure are believed necessary to solve the conflicts arising from the diversities of life styles which are extant in American society. However, inherent in the practice of determining which rules shall prevail, lies the danger of yielding to the demands of power complexes, and hence to repress the freedoms of

other less powerful groups or individuals.¹⁸²

Human motives and resolutions evoke deep feelings of cynicism in the Consciousness II individual, who believes that man is basically evil and that it is only through the powers of reasoning, advice and assistance, embodied in the institutions of society, that he is able to overcome his nature. Consciousness II regards man as the "Institution Man." As the activities of life relate to the institutions created by society, i.e. education, skills, interests, status, and life opportunities, it is within the institutional organization that we find the certification of such values as titles, position, respect, honor and security.¹⁸³

The Consciousness II man . . . adopts, as his personal values, the structure of standards and rewards set by his occupation or organization. . . . the organization defines as standards of individual success . . . a promotion, a raise in salary, a better office, respect and commendation by his colleagues, a title, "recognition" by his profession.¹⁸⁴

A man may not commit himself publicly to a personal judgment or evaluation of his organization, just as he does not assume the responsibility for its activities. He gives

¹⁸²Ibid., pp. 72-75.

¹⁸³Ibid., pp. 69-72.

¹⁸⁴Ibid., p. 77.

his assent to these limitations as he defers to the judgment of the experts. Obedience to the system is necessary to mere survival as the competition for success is fierce. As in Consciousness I, individuals are beset by fears of failure and the basic insecurity which total dependency breeds.¹⁸⁵

Excellence, defined as ability combined with accomplishment, finds great rewards in the Consciousness II structure, where the uncommon man is admired, the person "who is intelligent, sophisticated, exciting, and powerful." Theoretically, any individual can earn "merit" as judged by impersonal standards. Merit denotes a "functional usefulness"; it connotes no ethical or humanistic judgment. A man's usefulness to the organization or to the profession depends on the momentary needs of that organization. However, to insure his position, a man may attempt to associate himself as much as possible with his work environment. Gradually ". . . it becomes the key to his identity, self-respect, and self-knowledge. He learns to say 'I am . . . a lawyer/auto worker,' etc."¹⁸⁶

¹⁸⁵Ibid., pp. 78-80.

¹⁸⁶Ibid., p. 147.

The usefulness of a person is not always equated with the development of his natural predispositions and tendencies, but it may be equated with how well or how poorly he has adjusted to his life situation and his pragmatic utility to those people with whom he associates. However, if a man is to qualify for the money, status, security and respect which the meritocracy represents, he must be able to display himself in the light which best proves to the meritocracy, that he is willing and able to qualify for their elitist corps.¹⁸⁷ The Declaration of Independence stated that all men are created equal, but the equality of the meritocracy is defined as an equality in productivity and the ensuing status. The presumption that every man is born with an equal opportunity exists, however, his opportunity to pragmatically prove this is often limited. Genetic differences, economic and social status, motivational strengths and weaknesses may interact as the ultimate determining factors which judge a man as a success or as a failure.

¹⁸⁷ Meritocracy is not defined in The Greening of America. The following definition of meritocracy is therefore offered by the author: The Meritocracy is an organization in which persons, thought to best qualify, exercise authority to appoint and to promote to positions of power, honor, and respect, such individuals as are felt to deserve rewards and benefits through their dedication and usefulness.

Thus equality is an intricate structure beyond our present abilities to define. Fried expressed this, as he stated: "Equality is a social impossibility Equality need not be identity, things can be equal without being the same."¹⁸⁸ Consciousness II and its meritocracy do not stress equality, but elitism. Men are rewarded for possessing certain characteristics, chiefly for "utility to the technological society." They judge one another by their comparative status and their level of ability to maintain it. A man may perform his job both consistently and excellently and yet he may be an a-moral human being. The indifference to ethical standards based upon a humanistic operative plane and the criteria for excellence in job performance are dichotomous positions within a struggling society.

Both blue and white collar workers have been victimized by the desire for upward mobility. Factually, the majority of them did not have the educational background which is necessary to achieve status in administrative and professional positions. Therefore, both blue and white collar workers suffer from a low rank in the meritocracy

¹⁸⁸ Morton H. Fried, The Evolution of Political Society: An Essay in Political Anthropology (New York: Random House, Inc., 1967), p. 27.

scale. The meritocracy is not concerned that the comparatively unrewarding, hard work of these two groups has drained them of "life, creativity, and vitality," and that the lonely, boring competitive struggle has caused them to become fearful and suspicious.¹⁸⁹

The definitions of inequality in the meritocracy have advanced from the differences in functional utility to the more subtle areas of differences in the usefulness of the personality within the organization. The question might well be phrased, "Is he an organization man?" Before a man is promoted to a position of higher status, the organization may make inquiries concerning the employee's character, habits, friendships, activities and opinions. A serious police record, overt signs of a tendency to rebel against authority or emotional instability may render the candidate ineligible for promotion. The damaging information, if any is uncovered, may be extracted from records and other sources which may not always be accurate but nevertheless it may seriously hamper a person's chances for success in the meritocratic system.¹⁹⁰

Members of an elite group are often able to exert a

¹⁸⁹ The Greening of America, pp. 75-76, 164-65.

¹⁹⁰ Ibid., pp. 155-57.

strong influence on the people under their authority relevant to both their attitudes and values.¹⁹¹ By contrast, men who have not achieved status in the meritocracy of Consciousness II, seem to have lost the strength of character evident in the pioneer era which would enable them to exert a degree of control over the seemingly impersonal forces which threaten to engulf them. A man has few friends who are willing to risk their own security by battling with the controlling elitist corps. While behaving as an official representative of his organization, the Consciousness II person may seem to abide by its rules, judgments and within its sphere of activities; however, his private image, that is, what he thinks, feels and expresses away from his job, may be totally dichotomous with his public image.

Thus a crucial aspect of Consciousness II is a profound schizophrenia, a split between his working and his private self. . . . The individual has two roles, two lives, two masks, two sets of values. It cannot be said . . . , that one self is real and the other false. These two values simply coexist; they are part of the basic . . . "reality" of Consciousness II . . . that there is a "public" and a "private" man. Neither . . . is the whole man.¹⁹²

¹⁹¹See "elite," Theodorson and Theodorson, op. cit., p. 129.

¹⁹²The Greening of America, pp. 82-83.

While the "public" man may receive recognition from the other members of society, the "private" man, the true self, may be totally ignored; while the public self plays its role, enjoys itself, communicates with others, the true self must watch helplessly in anger, frustration and loneliness.¹⁹³ Thus, the role playing demanded by Consciousness II values weakens the individual and renders him vulnerable to manipulation. The Corporate State exploits this very cleverly by creating its own culture and living conditions, by emphasizing certain attitudes and viewpoints to the exclusion of others through the use of the media of advertisements, newspapers and a compulsory educational program, which may be considered as a form of brainwashing. However, since such a false, superimposed consciousness is without the support of the whole man, it becomes the disguise which he may consciously adopt as a protective device.

A Consciousness II person behaves as if he were an extension of the Corporate State. An individual, having achieved the status position of being recognized as an expert, may refer a problem to one of his peer group or he may choose to solve it himself, confident that he is both

¹⁹³ Ibid., pp. 152-53.

competent and knowledgeable. He is expected to "dominate" experiences rather than to be subjected to them. Ergo, he is unable to acknowledge awe and surprise even if such pseudo-sophistication imparts feeling of worthlessness and staleness.¹⁹⁴

When experience is dominated, it has no impact. One learns nothing new, feels nothing new; the sources of life have been dried up; there is a sadness and sterility to Consciousness II. It is like a person whose life is busily scheduled; nothing is permitted to happen to him; the whole day proceeds as expected and planned. Consciousness II people are busy people in this sense. The man to whom something can happen must be ready to be diverted from his course and thoughts.¹⁹⁵

Consciousness II, through its total adaptation to the values of organization and technology, views the individual as a personification of relationships instead of as a human being struggling with conflicting value hierarchies. The individual does not exist apart from his organizational representation.

Consciousness II is the victim of a cruel deception. It has been persuaded that the richness, the satisfactions, the joy of life are to be found in power, success, status, acceptance, popularity, achievements, rewards, excellence, and the rational, competent mind. It wants nothing to do with dread, awe, wonder, mystery, accidents, failure, helplessness, magic. It has been deprived of the search for self that only these experiences make possible. And it has produced a society

¹⁹⁴ Ibid., pp. 83-88, passim.

¹⁹⁵ Ibid., p. 89.

that is the image of its own alienation and impoverishment.¹⁹⁶

The mass media are very persuasive ambassadors of the Corporate State. Newspapers, radio, television and posters extol the virtues of progress and the joy of being a consumer. The State possesses an additional and even more highly efficient instrument with which to train people from early childhood to respond to the climate of the production-consumption consciousness.

The process by which man is deprived of his self begins with his institutionalized training in public school for a place in the machinery of the State. The object of the training is not merely to teach him how to perform some specific function, it is to make him become that function; to see and judge himself and others in terms of functions, and to abandon any aspect of self, thinking, questioning, feeling, loving, that has no utility for either production or consumption in the Corporate State.¹⁹⁷

In the classroom, the student is required to conform to the prescribed standards, to reiterate certain bits of information and, in general, to pursue senseless goals.

"Solitude, separateness, undirected time, and silence" are not permitted as these individual activities foster in a student the development of a private consciousness. Any activity, unique to the individual, is discouraged. Group

¹⁹⁶Ibid., p. 90.

¹⁹⁷Ibid., pp. 141-42.

activities and group values are encouraged. Independence and democracy are merely concepts, grist for the mills of academic discussion, but they are not to be put into practice. Instead, the student is drilled in obedience to authority; he is not required to develop an individual intellectual criterion but to accept uncritically the ideas and viewpoints of the professor as his own. The student highly esteems social acceptability. "His abilities, character, opinion, and loyalties," his whole public self is trained to assume a role in the meritocracy. The student must strive to achieve a high academic standing as the school compares, measures and classifies its student body. Few students find a niche in the higher ranks of the meritocracy; the majority of them will assume blue and white collar roles, therefore, the school pays special attention to their needs. The satisfactions found in developing a highly sensitive aesthetic sense; a desire to reflect; or to achieve a modest sense of independence are suppressed by the school through the system of compulsory requirements, humiliations, insults and embarrassments. The student is powerless against such abuses. He must accept the unlimited authoritarianism which the school represents. We have developed a student who is desirable to society rather than to himself. The school has violated the conditions which develop the unique individuality in each of us, which are:

privacy; liberty; a reasonable degree of independence; solitude and joy. These basic needs are ignored by the school. We then see the self being restricted, for it needs to test situations, to search, to explore, to learn by trial and error, to enter into relationships.¹⁹⁸

Reich seems very concerned with the fate of contemporary teen-agers who, he feels, cannot experience happiness during high school nor later in life as they become factory or office workers. The years are limited during which they may express themselves before their senses become dulled and chained. Once they are employed, the road to other, possibly more satisfying experiences, will be closed to them. It is as if they were dying too young.¹⁹⁹

The loss of self and the general acceptance of a "public" man in a society based on meritocracy grew slowly, almost imperceptibly during the nineteen forties and the nineteen fifties. During this period, Consciousness II adapted to a Corporate State that had become "an immensely powerful machine, ordered, legalistic, rational, yet

¹⁹⁸ Ibid., pp. 142-50, passim.

¹⁹⁹ Ibid., pp. 151-52, 169-70.

utterly out of human control, wholly and perfectly indifferent to any human values."²⁰⁰ The composites of the Corporate State's power were technology, organization, efficiency and progress which, by their empirical nature, created the climate of a unification of controls, decision making and methodologies.

The American Corporate State today can be thought of as a single vast corporation, with every person as an involuntary member and employee. It consists primarily of large industrial organizations, plus nonprofit institutions such as foundations and the educational system, all related to the whole as divisions to a business corporation. Government is only a part of the state, but government coordinates it and provides a variety of needed services. . . . The State . . . determines what shall be produced, what shall be consumed, and how it shall be allocated.²⁰¹

The public domain and the private domain are becoming increasingly integrated. The government performs many services for private industry, whose special skills and functions are often in turn made use of by the government.

"This public-private and private-public integration, when added to the inescapable legislative power . . . , gives us the picture of the State as a single corporation."²⁰²

²⁰⁰Ibid., p. 92.

²⁰¹Ibid., p. 93.

²⁰²Ibid., pp. 99-100.

Because of our democratic process, we assume we have an equal share in the responsibility and the power to elect a government and thereby to restrict the powers of the Corporate State.²⁰³ However, there are many factors which operate to void our powers to exercise control: the alternative choices in any election are limited; the better organized groups often control the outcome; voters, conscious of technology, have certain expectations; the candidate must serve the interests of power groups and those who have extended financial support to him; the self-survival values of the corporations must be respected on behalf of employers and employees.

Spasmodic efforts have been made historically through custom and regulation to control indiscriminate acquisition. For example, during the Middle Ages, the sovereign required both the economic and military support of the feudal landlords. The maximum freedom from governmental restraints existed in America during the period immediately following the signing of the Declaration of Independence. However, the changing financial, communal and philosophical conditions of life necessitated an ever increasing number of regulatory measures to be imposed upon the owners of wealth

²⁰³Ibid., p. 109.

and property. The entire concept of property has undergone a process of expansion in its basic definition.

Organizations are not really "owned" by anyone. What formerly constituted ownership was split up into stockholders' rights to share in profits, management's power to set policy, employees' right to status and security, government's right to regulate. . . . A job, a stock certificate, a pension right, an automobile dealer's franchise, a doctor's privilege of hospital facilities, a student's status in a university--these are typical of the new forms of wealth. All of these represent relationships to organizations, so that today a person is identified by his various statuses²⁰⁴

A Consciousness II person substitutes for happiness the achievement of these indices of status which are represented by security, prestigious consumption and the exercise of power. Happiness is not equated with a feeling of inner peace, of earning the respect of others by offering to them kindness and consideration, of loving and being loved, or of developing the spiritual, mental and bodily potentialities to their optimum degree.

A Consciousness II person values the awards of the Corporate State through sharing its resources and benefits. However, these bodies confer their rewards at their convenience with purely ulterior motives. Occasionally, powerful individuals or groups are able to use their power

²⁰⁴Ibid., p. 116.

positions to manipulate the system to further their interests. Professors, for example, may be more interested in publishing articles and books which enhance their status position, than they are in the daily routine of classroom teaching.

Private property preserved feelings of self-respect and independence. The "position property" of today creates dependency. If a man's property in society consists mainly of his job certification, he may lose the job and with it the status which he has substituted for the loss of primary value gratifications.

The organization has its arbitrary conditions and standards to which a man must conform if he is to climb the ladder of status security and to maintain his position. The organization may develop its own variation on the theme of meritocracy. Instead of adopting the criterion of the most talented or the most highly intellectual person for advancement, more personal criteria may be required which relate to a person's choice of friends, his opinions, his appearance, his standard of living and his behavior. As status becomes a life goal, a person will not risk the disapproval of the organization. It becomes increasingly important to him that the organization functions smoothly, therefore, he expects the cooperation of each person

involved in it to further its function.²⁰⁵ He will defend his corporation against criticism, however justified it may be. He has no interest in another person except insofar as the relationship may relate to the maintenance of his power position. He judges all official relations with the cold and speculative attitude of the gambler who plays a game for high stakes. Thus, organizations or corporations wield a tremendous power over individuals. Corporations seem to possess more power than the government, as production, planning and the allocation of resources lie within their orbit of power. They directly influence, through the mechanisms of economic dependency and the cultivated taste for a share in the power, the associations and behavioral patterns of vast numbers of individuals who constitute their supportive complex. The Bill of Rights was enacted to curb the power of government, but it is not applicable to the power of the corporations. Reich believes therefore that we have one government under the Constitution and another government not under the Constitution.²⁰⁶

The corporations thus seem to possess unlimited freedom and power although they are only a component part of

²⁰⁵Ibid., pp. 117-26, passim.

²⁰⁶Ibid., pp. 127-28.

the vast network which comprises the Corporate State. An additional component of the Corporate State which assists it to control the corporations is the law. "Law is supposed to be a codification of those lasting human values which a people agree upon The Corporate State . . . utilizes law for every facet of its activity"207

The ideal of law as the embodiment of traditional values changed during the New Deal to a "value-free medium that could be adapted to serve 'public policy,'"208 Hence, the Corporate State could now use the law to support its ideals of organization, technology and administration. The Corporations no longer possessed undisputed hegemony; it was the Corporate State which held the power through its legal system.

Once law had assumed this role [of being a value-free medium], there began a vast proliferation of laws, statutes, regulations, and decisions . . . compelling obedience to the State's constantly increasing demands.209

Thus the law is used almost exclusively to further the interests of the Corporate State in its struggle with

207 Ibid., pp. 126-27.

208 Ibid., p. 127.

209 Ibid.

new values and cultural forms. It deemed much of the new culture illegal. The need for a structure which functions as a mediator between the individual and society is historically proven for there always exist differences in needs, values and choices. Tradition assumed this role in certain societies as has the Church. Upon examination of the facts, one finds that the role of the mediator has passed from tradition, to the Church, to the economic power blocs, to the Corporate State and currently, the emphasis is upon the legal framework of reference. The danger lies in the possibility that through the control of these media of arbitration, power groups may choose to operate against the interests of the virtually powerless minorities. Although we may profess to believe that we adhere to a consciousness in which law is equated with justice, in which law is the defender of freedom, in which law is the means through which men may appeal to the powers of fair arbitration to determine what constitutes fair and unfair practices, in reality, law has become the arena of clashes between rights, order and duty versus interpretative argumentation. The idealistic consciousness has lost touch with the reality of the pragmatic practice. Reich doubts the morality of practices which ignore the human needs and rights and wonders if we should continue to accept such

phantasies as the substitute for a corrective reality.²¹⁰

If the power of the law has become a tool value in the hands of power groups, one wonders if Consciousness II supporters did not deliberately ignore the steady growth of the infringement on the rightful uses of the legal machinery to serve its purpose as the neutral arbitrator. Reich advances the theory that this occurred through the strategic use of clever tactics which lulled our awareness to sleep. The clever use of the media has created such a welter of confusion that our artificially created needs must be satisfied before our basic need priorities are even considered. Our children do not need more elaborate mechanical toys, but they do need better dental care; we do not need vacations as much as vocations in the adult world. Reich terms this "impoverishment by substitution"²¹¹ for, in the process, we loose the genuinely human and substitute the artificial.

. . . we are trained to be aware of the goal of our activities, but not to be aware of what is actually happening. . . . We are numb to some things, other things are repressed, and our consciousnesses are so managed that certain things are simply omitted from the culture.²¹²

²¹⁰Ibid., pp. 136-39.

²¹¹Ibid., pp. 171-73.

²¹²Ibid., p. 182.

The increase in production and consumption means growth to the Corporate State, therefore it is vitally interested in the field of needs, of which the market system is an excellent example. There are many other needs which are ignored by the Corporate State as they prove to be less supportive of it in terms of profits versus losses. The creation of needs, which are artificial but whose satisfactions are economically profitable, means that Corporations may conceive products and by the use of advertising create a demand for them before they have been mass marketed. When the profits from such merchandise decline, they may be withdrawn from the market and replaced by a more expensive and widely heralded version of the same product. "One cannot sell anything to a satisfied man. Ergo, make him want something new, or take away something that he has and then sell him something to take its place."²¹³ Selling, buying, costs, usually denote monetary values in the Corporate State. The costs in human values or environmental balance, the hidden costs of progress, the sufferings of individuals who are unable to meet the requirements of progress, are scarcely mentioned.

Five areas of impoverishment by substitution are discussed by Reich: public services, environment, work,

²¹³Ibid., p. 176.

culture and community. Reich makes the assertion that public services are neglected. There seem to be inadequate funds for the improvement of the public schools and the urban environment, meager library budgets and an impoverishment instead of an improvement of the youth programs. Funds seemingly reside in the "private" sector to be spent on the consumer goods of an affluent America. We are constantly bombarded with reminders to purchase, to become a member of the army of conspicuous consumers but little effort is extended to convince us, through the use of the media, to meet the urgent necessity of acting upon the crises in the city schools, the slum area rehabilitations and the reformation of welfare programs. Instead of allocating funds to meet our obligations, both private and communal, we are encouraged to spend our money to enjoy hedonistic satisfactions, a distinctly Dionysian ethic. Thus, each year, public and private expenditures allocated to the programs which support the betterment of the community diminish.

We have insulated ourselves from the natural environment by the technological creation of our own artificial environments. We use air conditioners, air filters, humidifiers and radiant heating in most public buildings and private residences. We avoid the physical exertion of cutting the grass by the use of a power driven lawn mower; we

install automatic stokers to provide heat in order to avoid the use of the shovel.

We tie ourselves into such psychological and physiological knots maintaining our status symbols, that we find it necessary to seek chemical tranquillity through the use of drugs. We are losing our ability to adapt to life in natural stages of progression and growth without the props of artificiality. We do indeed suffer from "impoverishment by substitution."

Volumes have been written concerned with the problems related to work. In the Corporate State, technocracy represents deliverance from the strenuous manual labor which is characteristic of Consciousness I. However, at the same time the Corporate State has represented itself as the people's defense against overly zealous profiteers, it transformed work which was personally satisfying into an artificial and vacuous burden. Men, who chose to enter such professions as medicine and teaching, have felt obliged to abandon the value of personalized relationships with patients or students. For it became necessary to insure the prestige which is inseparable from publishing papers, researching under grants, accepting administrative posts and attending innumerable meetings which signify that a man is accepted by his peer group as a qualified specialist. The spontaneous, unrehearsed communication between the

doctor and his patient and between the professor and his pupil has been replaced by an artificial address to an anonymous man.

The genuine expressions of a culture have been replaced by the artificial artifacts of a programmed consciousness. The Corporate State has imposed its own version of culture upon us and we experience it only passively.

The function of the arts and of culture in general should be to raise consciousness, but the culture created by the Corporate State has just the opposite effect; it numbs the individual's ability to be conscious. . . . But it is numbing not only to existing experience; the denial of possible experience measures the full impoverishment caused by the Corporate State culture. Adventure, challenge, danger, imagination, awe, and the spiritual are banished by this culture, which tries to make everything safe, bland, and equally delightful.²¹⁴

The Corporate State has substituted a false sense of community by demeaning those qualities which build an honest sense of community. Man flourishes in the climate of affection, communication and communion with his fellow beings. A shallowness exists within the membership of "institutional and occupational groupings" which the Corporate State

²¹⁴Ibid., pp. 195-96. For a detailed study of experience, alienating, liberating, transcending, mystifying and sickening, see R.D. Laing, The Politics of Experience (New York: Ballantine Books, Inc., 1972). It may also be worthwhile to contrast today's concept of experience with that of Dewey's. See Sidney Hook, "John Dewey and His Betrayers," Change Magazine, November, 1971, p. 23.

offers. Corporate relationships exist as means values and therefore they lie outside of the realm of authentic human choices. In all probability the family unit has suffered the deepest traumas from the upheavals in the value hierarchies as it has been deprived of its primary functions. Grandparents and collateral members of the non-immediate family usually reside alone. Teen-age children are members of a youth culture which has developed its own status hierarchy. Decisions which affect children are often made by one parent, as separation, divorce and career problems frequently destroyed a family as a unit. When parents and children live in a common residence, they often function as a consumer and boarding unit, but they do not constitute a family from the viewpoint of emotional, cultural and psychological interactions and dependencies. The family as a consumer unit is valuable to the Corporate State which views it as a statistical grouping, not as a "circle of affection." The Corporate State spews forth its substitutes for love through the use of the television, motion pictures and the advertising media. It encourages people to substitute the dubious, momentary pleasures of pyramiding professions for the transcendental values which lie in personal commitment to the Church, the home, the honorable discharge of one's obligations. The Corporate State provides group activities which are pervaded with the sterility of programmed

relationships. Instead of a community spirit, an anti-community feeling in the cities has been engendered.

The forces of technology and commodity, allowed to have their own way without guidance or control or intervening values, have created a culture which is profoundly hostile to life. It is claustrophobic, confining, stifling, anxiety-creating, because the horizons of life--for community, work, creativity, consciousness, adventure--are all walled in.²¹⁵

It may seem that the Corporate State with its concentrated powers is indestructible. Nevertheless, we shall see that it has also evoked contradictory forces, which ultimately may lead to its destruction. During the last few years, anger at a very deep level has been generated in many citizens despite the fact that the Corporate State believes it has made every constructive effort to create optimum conditions for its consumer-worker constituency.

To have consumers . . . the Corporate State must have individuals who live for hedonistic pleasures, constant change, and expanding freedom. To have workers . . . the State must have individuals who are ever more self-denying, self-disciplined, and narrowly confined. In theory, they are supposed to accept the discipline of their work in order to enjoy the pleasures of consumption. But the theory is all wrong.²¹⁶

The theory is wrong because the time available in which to indulge in pleasurable pursuits may be very limited and the demands made upon an individual to adjust between

²¹⁵The Greening of America, p. 203.

²¹⁶Ibid., p. 208.

the Spartan work ethic and the hedonistic pleasure pursuit may prove too psychologically demanding. Once the worker becomes a victim of the "big spender" philosophy, it is depleting to his motivational reserves which serve to represent him as a willing embodiment of the Corporate State worker corps. Consumer freedom is alien to the worker who is repressed by the regulations and the imposed limitations of the meritocratic system. The workers often do not find satisfaction in their work as they feel that it passes unnoticed; their craving for value recognition is ignored by the meritocracy. Even increases in wages do not satisfy them.

The Corporate State cleverly uses the media to create dissatisfaction within the worker by comparing what he has with what he might have. However, monetarily, the desired object may not be within his reach therefore the dissatisfaction hangs unresolved in the air.²¹⁷

The youth has been greatly affected by the modern consumer ethic. They became aware of the potentialities offered by technology. They sensed the atmosphere of changing patterns and high achievements. They too have been enticed by the invitation to enjoy one's self, to avoid

²¹⁷ Ibid., pp. 204-14, passim.

becoming saddled with an exhausting and boring job. However, to heed such siren calls, it is necessary to receive at least a minimal amount of income. The market system of creating a desire and the means to instantly gratify it, have created festering dissatisfactions within the young which we are unable to heal. Therefore, the Corporate State generates rebellion through the push-pull pistons of its machinery.

There have been evidences of a consumer revolt at the present time: one-day buying strikes organized by irate housewives; civil actions filed by the Nader groups against various corporations; committees appointed to study the effect of the environmental pollution wrought by the giant industrial complexes; the hue and cry raised in newspapers and magazines which bemoan the inadequacies of urban transportation and the poor quality of public and private school education relative to the amounts of public funds allocated for such institutions. The laborer, the consumer, the youth are being recruited to the army of chronic malcontents. Partially, the false promises of advertising are responsible for this climate of dissatisfaction and we have offered only palliatives, not cures.²¹⁸

²¹⁸Ibid., pp. 215-19.

Every society has bred its share of rebellions rising in part from the pragmatic contradictions within its operative mechanisms. In our time in history, the citizens are beginning to entertain serious doubts as to whether or not the State does represent them or whether it has become a tool of the giant trade cartel interests.

The impact really begins to be felt when the people of a society simply begin to disbelieve. When . . . they think that justice and equality have been subordinated to mere power, when their credulity about "the public interest" is breached, the whole basis on which the authority of the State rests is eroded.²¹⁹

The war in Vietnam, governmental scandals, escalating costs of living and the persistent inflationary trends have created a credibility gap.

We have become a nation of skeptics. We neatly bundle our doubts and disappointments and our disillusionments into a package labeled--THE CREDIBILITY GAP--FRAGILE, HANDLE WITH CARE! In our package we find the remnants of our belief in the Church; our outmoded school loyalties; the pictures of the family who won't understand us; our copy of the daily propaganda sheet, the newspaper and a handkerchief into which we may weep when our own failures overtake us.

We are victims of the great disenchantment--we have fallen prey to a faith in our own fables. Consciousness III

²¹⁹ Ibid., p. 228.

was born from a desire to reconcile the great irreconcilables.

Consciousness III: The New Generation's

Recovery of Self

Consciousness II created the "uptight" person, the person the new generation does not wish to emulate.

In part, uptightness might be defined as how much of society a person carries around within himself. The uptight person is concerned with goals, with competence, with coping, with managing the past and the future. He is a person with a coating or crust over him, so that he can tolerate impersonal relations, inauthenticity, loneliness, hassling, bad vibrations. He is preoccupied with the non-sensual aspects of existence, so that he has little capacity to receive or give out sensual vibrations. He is a person who can successfully handle the frustrations, difficulties, traumas, and demands of the Corporate State, and by that very fact is diminished in his humanity, tense, angry, and tight as he confronts the world.²²⁰

Both Consciousness I and Consciousness II proved unable to liberate man from a society which subordinated man and his values to the tyranny of a machine and market-oriented economy. Consciousness I adherents believed in the principle of economic individualism, in which an undefined "unseen hand" would regulate the relationships between men. Consciousness II was based on the concept of an organizational participation, in which relationships are

²²⁰Ibid., p. 158.

regulated by "the public interest." Both Consciousnesses view man as naturally antagonistic to his fellow man; as belonging to a community based upon laws, government and force; as free from personal responsibility for the actions of society; as being catapulted through life on the power exerted by materialistic and scientific progress. Consciousness III "rests on those interests which the economic and organizational parts of society have failed to supply."²²¹

Consciousness III erupted with the force of a long quiescent volcano. The first stirrings began long before the 1960s by unhappy but isolate individuals. During the summer of 1967, these individuals began to coalesce into a comradeship of dissidence. The common climate of a generalized malaise and unhappiness generated by wars and economic difficulties; the creation of a consumer market oriented to a youthful clientele; the natural attraction of the young for involvement in movements which represent idealistic common causes and a youth directed musical phantasia, were contributory factors to the youth creating its own strong group identity. Youth, historically, searches for its own themes of idealism and brotherhood.

²²¹Ibid., pp. 333, 381-82.

One of its favorite themes has been the revolt against the life style of the parental generation and a search to establish and to assert its own. Successive generations of the youth cultures have found examples of groups within a societal structure which inspired them to develop their own culture. At this particular time in history, it was the black culture which acted as the catalytic agent; it gave them a model from which to fashion their own culture, particularly the musical expressions of it; to fight the Establishment values and to give free play to the expressions of the senses. The core group of these young people was recruited from the white, middle class, well educated, sensitive children with an excellent liberal arts background.²²²

The new Consciousness grows, it spreads over the country as a blanket of smiling dissidents. Soon those men who have been in the armed forces may join a new army, entitled the Consciousness III liberation. Reich feels, that when the veterans join those who represent the students' life style, they will reveal their principles and whatever operative values they reject in society, they will

²²²Ibid., pp. 233-41, passim.

make known through their voting pro or contra the proffered platforms.²²³

The extraordinary thing about this new Consciousness is that it has emerged out of the wasteland of the Corporate State, like flowers pushing up through the concrete pavement. Whatever it touches it beautifies and renews: . . . things, buried, hidden, and disowned in so many of us, are shouted out loud, believed in, affirmed by a growing multitude of young people who seem too healthy, intelligent, and alive to be wholly insane, who appear, in their collective strength, capable of making it happen.²²⁴

Consciousness III disciples are skeptical of both systematic and analytic thought. However, they do acknowledge that they suffer from doubts and an inability to totally disavow the values which are almost "ancestral memories" from prior consciousnesses. No one person may embody all of the traits of Consciousness III; each person carries within him the past, the present and the seeds of the future. Man is the sum total of his memory, his deeds and his transcendental longings, acknowledged or unacknowledged. In a few years a Consciousness III mentality will have sufficiently mutated to warrant a new definition of it.²²⁵

²²³Ibid., p. 428.

²²⁴Ibid., pp. 429-30.

²²⁵Ibid., p. 241.

Five Commandments.

A Consciousness III person lives by a cardinal principle which is the liberation from social conventions, customs, and pressures of any kind. This enables an individual to build a life style, unhampered by any superimposed consciousness, for it is based upon his reactions and evaluations. It frees one to make his choices both intellectually and in the modus vivendi. Thus, Consciousness III begins with the self. "The first commandment is: thou shalt not do violence unto thyself." This is not to be interpreted as sanctioning selfishness or egoism, but to permit a person to live by his own values and standards, instead of by those imposed by society. It means being true to oneself, being whole, being both genuine and honest.

. . . the new generation says, "Whatever I am, I am." He may have hang-ups of all sorts, insecurities, inadequacies, but he does not reject himself on that account. There may be as many difficulties about work, ability, relationships, and sex as in any other generation, but there is less guilt, less anxiety, less self-hatred. Consciousness III says, "I'm glad I'm me."²²⁶

²²⁶Ibid., p. 235: Such attitudes are not new. The reader may, for example, be referred to: Vincent Sheean, Personal History, The Modern Library (New York: Random House, Inc., 1940), pp. 427-28:

"Everybody isn't born with an obligation to act. There are some people who can't act, who go to pieces under action, who can only think straight when they have plenty of time and no noise. But . . . if you ever manage to do a stroke of work in your life, make it fit in. That's all you ever have to do. You'd be worthless in any other way. . . . the

The second commandment is: "No one judges anyone else." Each person possesses an intrinsic worth composed of his unique marks of excellence and merits, regardless of his background, achievements or experiences. All persons are members of the family of man, ergo, no person should be given the feeling he is inferior; familial kin should accept each other with warmth and affection. "A third commandment is: be wholly honest with others, use no other person as a means." It hinders the acceptance of Consciousness III if a person simulates authenticity for only the expression of honesty and genuineness evoke trust in return. A merely functional relationship, or a loyalty born of a sense of duty, is totally unacceptable, and either one lends an aura of suspicion to the fulfillment of contractual obligations. Reich asserts the young sense lies, hypocrisy and inauthenticity in others which permits them to recognize the injustices and destructiveness in society. Although a Consciousness III person may feel strongly impelled to assist such victims of societal injustices, he must first express himself in a manner which

obligation upon you will be just this: to see things as straight as you can and put them into words that won't falsify them. That's programme enough for one life, if you can ever do it, you'll have acquired the relationship you want between the one life you've got and the many of which it's a part."

he deems the most meaningful to him in the fulfillment of any commitment. Once committed, a Consciousness III person will offer serious, thoughtful and concerned responses toward his responsibility.

Based upon certain concepts stressed by Reich, one may conclude a fourth commandment: openness to any and all experiences and change. It is essential to the Consciousness III person to grow. This growth means change which should not engender hardships within the framework of a non-imposition of standards, values and goals.²²⁷

. . . the heart of Consciousness III is . . . in its liberation, its change of goals, its search for self, its doctrines of honesty and responsibility.²²⁸

One may posit the fifth commandment as: the renaissance of the non-material elements of human existence. In this category, we might include: the development of love through heightened awareness; a clearer understanding of one another's needs; the urgent necessity to regain the mastery of our own life which might be strengthened by an energetic pursuit of aesthetic expressions and perhaps, the desire for spiritual communion through spiritual creativity.²²⁹

²²⁷The Greening of America, pp. 241-51, passim.

²²⁸Ibid., p. 335.

²²⁹Ibid., pp. 382-87, passim.

One of the most important means employed by the new generation in seeking to transcend technology is to pay attention to the great nonmachine elements that are always with us--to respect and obey the body, to pay heed to the instincts, to obey the rhythms and music of nature, to be guided by the irrational, by folklore, and the spiritual, and by the imagination. That is one reason that young people today seek out "sources" such as the sea or the forest; they understand the vital need to keep in touch with sources that are close to man's own nature.²³⁰

In order to reach a clearer understanding of Consciousness III, one must study the definitive characteristics of a majority of its membership which are as follows: one, its life style, set apart from Consciousnesses I and II by a uniformity of non-conformity in their style of dress; two, its approach to work; three, its dependency on a communal feeling generated by its own musical styles and four, by its concepts of education. Through these cultural expressions, we may trace the efforts expended by the members of Consciousness III to replace the artificial with the natural and to master technology on behalf of the preservation of human values instead of using it as the tool value to serve the ends of the technocratic society. Reich uses the example of a person who feels the urge to bake bread. He should feel free to do so but he should also have the alternative of buying it. Technology, theoretically, should offer us a much greater degree of freedom than it has. The

²³⁰ Ibid., p. 414.

Corporate State which has used technocracy to serve its ends, has offered us this freedom with one hand while withdrawing it with the other when we showed signs of overt rebellion. Technocracy is both the slave and the master and this dichotomy is the dialectical base of Consciousness III philosophy. Consciousness III tends to resent restrictions which would act to inhibit the freedom to choose a life style and then experientially to follow it. A Consciousness III person dreams of a freer and thence more satisfying life, however, his dreams are often interrupted by the realities of daily living with its discomforts and disappointments. Through disillusion and despair, the young have become the alienated children who choose to represent a new generational approach to the problems of creating new values and new life styles.

The mass produced or technocratic products of art may not be considered as substitutes for individually conceived and crafted art objects. Technology in many instances does allow choices from an increasingly expanding range of activities.²³¹ One might pose the question whether or not technology has offered men greater opportunities to satisfy their needs, values and goal realizations than ever before

²³¹Ibid., pp. 234-36, 408-13, passim.

in history? If the answer is in the affirmative, are we taking the maximum advantages possible from a technology-oriented society? If the answer is in the negative, do we fear to jeopardize our security within a familiar framework of reference by venturing into heretofore unknown paths? Man may wonder whether or not he dares to risk the security he has built bit by bit upon his past patterns; while young people, who are tracing the first faint designs of what may become patterns, have less to risk, ergo, less to lose if they answer a challenge with a dare.

New Self-expressions.

Consciousness III denizens in their endless searches to define goals and to measure and to equate the depths of needs and values, experiment with new expressions of them.

During an initial encounter with a Consciousness III person, one soon notices the monotony of style in his clothing and its apparent drabness and uniformity in color. Brown, blue and green symbolize nature, the earth, the sky and the water, and the grass;²³² the Consciousness III person wishes

²³²Green, as used in The Greening Of America may yet have another meaning: the spreading use of marihuana. Kerouac originally used the name "Miss Greening" and "Miss Green" whenever he referred to smoking marihuana. See Ann Charters, op. cit., pp. 225, 229.

to express his affinity with nature by incorporating into his dress these tones. The clothes are comfortable and inexpensive; they are functional and yet sensual; sensuality means in this context awakening the senses naturally without the aid of artifices. Consciousness III clothing expresses a freedom from the conventional restraints and a determination to avoid the strain of having to maintain a wardrobe which bespeaks of status values. It is as if the wearer wishes to say, "no matter where I am, or what I wear, I am always I." This uniformity has developed its own variations: patches sewn on blue jeans or jackets which have meanings to other members of the initiate; jewelry, scarves and head coverings. These variations may also indicate changing moods and tastes which differ with each person and may also change from hour to hour. It is this momentary person which Consciousness III people wish to express and to recognize in each other's clothing; it is the similarity in thinking and the shared attitudes and values, not the materialistic status symbols displayed in Consciousness II.²³³

At the present time, Consciousness III has not developed a work style of its own. The attitude of the new

²³³ The Greening of America, pp. 251-57, passim.

generation toward work must be evaluated from the viewpoint of the goals and the work traditions which they reject. It is impossible for a Consciousness III person to choose a job as a lifetime occupation. He sees it as one of a series of possibilities which might lead a person to uncover his life goals. Monetary rewards, titles, or status do not attract the Consciousness III worker, only the possibilities of worthwhile experiences and of services to the community. Some believe they may reach these goals within the context of a conventional job as work within the extant system offers the best opportunity to effect the changes they champion. Artists are unique as they may combine remunerative careers with the new life style; if a Consciousness III person cannot find a way to combine the two, he is sometimes prone to become a dropout from society altogether. Communes provide a form of work where new approaches to interpersonal relations are practiced. A commune must become as self-supporting as possible, that is, it must provide the food, the shelter, the educative experiences, the home industries to provide the money to buy those products which they cannot produce themselves. A commune either develops these abilities within the dictates of the new Consciousness or it is doomed to failure.

It is incorrect to claim that Consciousness III disciples refuse to work for they desire to engage in meaningful

work, work in which they assume responsibility for what they have produced and through which they are able to develop their true potential.²³⁴

Most Consciousness III people . . . are trying to throw off society's demands for alienated labor. Therefore many Consciousness III people seem . . . to be in a state of uncertainty and drift, in which they have no concept of serious work, no standards of craftsmanship and excellence, no ability to develop a high degree of skill and discipline, no promise of being able to do the work that a complex society will need. They seem to yearn only for a simple and undemanding life But this is only a transitional stage.

When the Consciousness III person has achieved liberation from alienated labor he will want and need . . . to function in a manner that engages his full capacities in a socially meaningful way. Work and function are basic to man. They fulfill him, they establish his identity, they give him his place in the human community.²³⁵

The new generation does not reject work as evil. They seek work which is both creatively fulfilling and satisfying. Work which represents alienation, role playing and servility is rejected as is work that exhausts one thereby destroying the capacity to choose, to be happy and to be strong. Work which does not offer the opportunity to learn while growing within the context of new experiences

²³⁴ Ibid., pp. 257-60.

²³⁵ Ibid., pp. 399-400.

is also rejected. Imposed discipline and the Corporate State's authoritarian relationship with one's superiors are refused as a violation of the Consciousness III work ethic. Work which promises to affirm the self, which allows self-expression and new experiences, and which enables a person to serve his fellow man, will be very acceptable. From time to time, the Consciousness III person finds it necessary to pause, redefine his work and ascertain whether or not the reasons for working are self-acceptable. If a Consciousness III person feels that his work meets his individual criteria satisfactorily, he performs his chosen job with care, competence and a sincere desire to express excellence. When he finds that he is working merely to please an employer or to merit promotion, he rejects the work. When he deems it necessary, he wants the right to: criticize the work methods; the treatment of others; to disregard what appears to him to be meaningless requirements and to introduce new ideas. Reich terms this "de-institutionalization." "De-alienation" is necessary to give work greater degrees of meaningfulness and satisfactions through the fulfillment of the worker's basic needs and objectives. A majority of people have several abilities and fields of interests. As the training and development of skills is time consuming, the number of jobs will perforce be limited. Yet, the greater the variety of work experiences

a person has had, the greater are his opportunities for growth. "Despecialization" is therefore a desirable aspect of work to Consciousness III. Multiple interests and capabilities might find expression within simultaneous or successive careers. A person should weave his career and interests into a life pattern which, by the virtue of its meaning, creativity and purposes, may be shared by others. ". . . leisure, continuing education, and reflection will allow a person to find a way to integrate what he does," Reich asserts. If a person is allowed to express himself, if the work experiences are pleasant and satisfying and contribute to a person's growth towards self-understanding and wisdom, then any type of work will be acceptable.²³⁶

. . . consciousness, or, to use an old expression, wisdom, is not a substance that is subject to upward limit. . . . No person's gain in wisdom is diminished by anyone else's gain. Wisdom is the one commodity that is unlimited in supply. . . . Each person, by practicing his own skills, pursuing his own interests, and having his own experiences becomes of increasing value to others. . . . The more unique each person is, the more he contributes to the wisdom of others. . . . [It] makes possible and fosters that ultimate quest for wisdom--the search for self.²³⁷

"The chief medium of expression, the chief means by which inner feelings are communicated," is music within the

²³⁶Ibid., pp. 399-408, passim.

²³⁷Ibid., pp. 416-17.

life style of Consciousness III. Their music represents written poetry, literature and theatre within one media; it demonstrates that white youth has discovered "soul music."²³⁸ It conveys feelings of mystery and transiency, of happiness and spiritual yearning. It tells of loneliness and furor, of violence and wonder, and it expresses a phantastic energy and "raunchy, sweaty sex." "It expresses . . . a total way of life Most of all, perhaps, it expresses . . . the living of freedom."²³⁹

Music is as necessary to the Consciousness III person as food and water. It is an essential part of his daily living. Ten years ago, the blues, rock, folk music and other musical expressions were still culturally distinct forms, however, since then, a transforming musical eclecticism has taken place "capable of an almost limitless range of expression." Mere listeners became involved participants when electronic instruments and amplifications

²³⁸For a definition of "Soul" and a description of its qualities by other authors, see: Barnhart Dictionary of New English Since 1963 (Bronxville, N.Y.: Barnhart/Harper & Row, Publishers, 1973), p. 436. A sample of "soul" qualities may be helpful here: Soul music is considered to be music for entertainment; music for corporeal, not cerebral arousal; music which is repetitive, rhythmic, full of vitality and able to get its (often depressing) message across.

²³⁹The Greening of America, p. 262.

enlarged the volume and range of sounds. Lighting effects, body movements and the use of drugs usually heighten the musical experience. Drug related communication often seemed to be incomprehensible to the neophyte. It acted as a key to mutual identification. The musicians and the audience were often drawn together at rock concerts by the need to express feelings of resentment. Mute loneliness, fierce resentments beyond speech, the need for group identification all have their share in the creation of communal groupings which spring spontaneously into being at rock festivals.

Despite its seemingly simple form and beat, the new music has a remarkably complex structure, a tremendous pulsating energy, which may literally move the entire body and seem to momentarily take possession of the personality. As the adrenalin pours into the bloodstream, the emotions are stirred and it gives a temporary feeling of warmth to the spirit, a Gemütlichkeit. The music wails, it screeches to the bitter, the sad and the glad in man. Consciousness III music expresses an essence with a directness heretofore unequalled in the use of any other media. The new music has thus become the symbol of the unique personality of Consciousness III. Through their music, they speak to one another; it is the marching music of the generation as they march into a new country which they are creating for

themselves and perhaps for us. It addresses itself to the total world of the new Consciousness and Consciousness and music grow with each other and through each other. Neither ever can stand still again.²⁴⁰

The concept of community as it is interpreted by the new generation is based on the acceptance of each individual as a unique person with a unique contribution to make to the world and on the feeling of togetherness, which result from shared experiences and values.

They need not be in love, they need not even be friends, and they need not give one another anything, materially or emotionally, to be together. . . . They simply come together to share a feeling, a moment, or an experience, and thus feel united in a community based on having their heads in the same place at the same time.²⁴¹

Any similarity of thoughts, feelings, goals, experiences, attachments or relationships exhibited by people may bring them together. These may be sunsets, drug related "trips," a shared journey, games, discussions and demonstrations, but the most lasting bonds are formed through creative work. Hippie "trip communities," though exerting a strong communal bond, have no strong commitments; they seem to provide a place for young people to "do

²⁴⁰Ibid., pp. 260-71, passim.

²⁴¹Ibid., p. 272.

their own thing," to "get their heads together again." Whenever they wish to disappear, they must feel free to do so. Not all communities are as casual and transitory as these hippie communities.

Although the Consciousness III generation rejects many of society's statutory laws, dictums, assumptions and forms of authority, their communities adhere to laws which follow the process of "natural selection." Communities are based on love, trust and respect, and on universally accepted human standards.²⁴²

We have already described those basic laws upon which the Consciousness III community rests [sharing major values, such as trust, love, togetherness, providing new experiences for each other, help each other reach one's goals]. Respect for each individual, for his uniqueness, and for his privacy. Abstention from coercion or violence against any individual, abstention from killing or war. Respect for the natural environment. Respect for beauty in all its forms. Honesty in all personal relations. Equality of status between all individuals, so that no one is "superior" or "inferior." Genuine democracy in the making of decisions, freedom of expression, and conscience. If this is not a community of law, what is? . . . This is a community bound together by moral-aesthetic standards such as prevailed before the Industrial Revolution.²⁴³

The members of these communities seek new experiences and to grow in self-knowledge and of the world around them.

²⁴²Ibid., pp. 271-74, 415-18.

²⁴³Ibid., pp. 418-19.

A diversity of personalities and skills which may be found in a community is the basis of learning from one another. As a community member learns from his encounters with his peer group, he may become the teacher if his particular expertise answers the communal need of that day; the next day, a different skill might be needed, ergo, he becomes the pupil. A community is necessary as a base of operations at this stage to achieve self-realization. Love and trip communities, those which are particularly structured to experience and experiment with the various sexual arrangements and the use and experimentation with drugs are prone to be too transitory and too emotive to act as semi-permanent and permanent communities. A community which is subject to violent, periodic upheavals will be disturbing to a person who is attempting to develop his awareness of the self and the self in relation to others. If a community is to endure, its members must seek to realize their experiential goals within its confines. This could be a handicap which should be overcome by a fuller sharing of mutual interests, the interchange of ideas, ideals and aspirations with one another. The need to share is basic to the nature of man and Consciousness III has made a gigantic effort to answer the need. It has met with some

degree of success.²⁴⁴

The spirit inherent in the Consciousness III idea of community, combining the feeling of together, an organic relationship, a shared set of laws or values, and a shared quest for experience and wisdom, is just now beginning to be visible.²⁴⁵

Consciousness²⁴⁶ or "the awareness of all the phenomena of one's world," as it was described at the beginning of the chapter, characterizes a person's humanness. The Corporate State has crippled our humanness by imposing upon us a false Consciousness, which we must abandon.

One must counteract the influence of mass media, mass education, advertising, and all the other pressures on the mind. The devices for doing this are just in the experimental stage One device is particularly important: an individual cannot hope to achieve an independent consciousness unless he cultivates, by whatever means are available, including clothes, speech mannerisms, illegal activities, and so forth, the feeling of being an outsider. Only the person who feels himself to be an outsider is genuinely free of the lures and temptations of the Corporate State.²⁴⁷

²⁴⁴Ibid., pp. 417-20.

²⁴⁵Ibid., p. 421.

²⁴⁶See Andrew Weil, "Man's Innate Need: Getting High," Intellectual Digest, August, 1972, pp. 69-71. Drugs are often used as an escape, a "cop-out," an "instant mother." See Anita Stevens, M.D. and Lucy Freeman, I Hate My Parents! : The Real and Unreal Reasons Why Youth Is Angry (New York: Cowles Book Company, Inc., 1970).

²⁴⁷The Greening of America, p. 276.

When one identifies with the causes and the resultant neglect of minority groups, it intensifies the feeling of acting outside the Consciousness II milieu, it imparts a sense of expressing a free and independent Consciousness. If the young people expect to achieve effective action-oriented blocs of voters, for example, they must develop a cohesive solidarity within their ranks. They must resist the emotional power of the parent group and other authority groups if they represent a threat to their freedom to engage in new experiences, new thought patterns and a fresh approach to the communication of such discoveries and their evaluation. A Consciousness III person may feel a degree of trepidation coupled with a sense of vulnerability as he ventures into new, untried relationships, therefore group support and acceptance become paramount values.

One of the first requirements of a new form of communication is the development of a sensitivity to new experiences by exposing oneself to forgotten or new sensations, either alone or with others, perhaps in the setting of natural beauties, such as parks, forests, the sea. This is the moment when the use of psychedelic drugs could definitely heighten a sense of awareness, Reich asserts. Although the habitual excessive use of drugs may be dangerous and eventually dull the Consciousness, instead of stimulating it, a moderate use of marihuana would act to

increase the level of sensitivity and awareness and thereby release a new level of reality and truth. Once the effect of the drug wears off, the newly acquired level of awareness still remains and thus the user has learned something. "He does not 'know' the facts, but he still 'knows' the truth that seems hidden from others." As a result of this new knowledge, the Consciousness III person develops deep insights into pretense, absurdity, hypocrisy, myths and artificiality, wherever these may be found.²⁴⁸

But the "new knowledge" is more than this; it is as if everything, from political affairs to aesthetics, were seen with new eyes; the young people of Consciousness III see effortlessly what is phony or dishonest in politics, or what is ugly and meretricious in architecture and city planning, whereas an older person has to go through years of education to make himself equally aware. It might take a Consciousness II person twenty years of reading radical literature to "know" that law is a tool of oppression; the young drug user just plain "knows" it.²⁴⁹

This new knowledge which is a result of the new awareness is described by the young people as "where his head is at." Being close to nature will evoke the desire for innocence as it develops a new capacity to experience wonder and awe. But one must approach it with a spirit of openness and abandonment to the new experiences, the new

²⁴⁸ Ibid., pp. 274-83, passim.

²⁴⁹ Ibid., p. 283.

sensitivities and ways of thinking.²⁵⁰

Many elements of the old life style may be utilized in building the new way of life and the new society. The guidance of the newly acquired awareness of man's hopes and needs are necessary as they represent the essence of man's life. Consciousness III seems to appreciate these life values, life itself, to a greater degree than the prior consciousness. It values life as it is at this moment; it values life in its totality, the corporeal as well as the cerebral. Only the sum total of any of life's moments has any meaning for Consciousness III.²⁵¹

His [man's] true nature is expressed in loving and trusting his own kind, being a part of nature and his own nature, developing, growing, living as fully as he can, using to the full his unique gift, perhaps unique in the universe, of conscious life.²⁵²

The choice of a new life style is the Consciousness III person's own responsibility. It is his declaration of

²⁵⁰Ibid., pp. 283-85.

²⁵¹Ibid., pp. 425-26. The interested reader may be referred to a discussion of the factuality of consciousness, and of consciousness as experienced at certain moments in a man's life in: Brand Blanshard and B.F. Skinner, "The Problem of Consciousness: A Debate," in Philosophy Today, No. 2, ed. by Jerry H. Gill (1st ed.; New York: The Macmillan Company, 1969), pp. 183-208.

²⁵²The Greening of America, p. 426.

independence, long delayed, because only a tremendous technological development made the realization of the American dream possible. We should use technology as a means value in finding our independence and the realization of our dreams instead of using technology as a means to compete with one another. More important than philosophizing about the new Consciousness is to begin to live according to the new awareness.²⁵³

Throughout the period of change in the direction of a new way of life, education must play an important role, not the formal education we are accustomed to in our present schools, but through the development of a less specific and more humanistically-oriented education. It must teach man how to adapt to a life of change and how best to use technology to serve the values and goals of the new Consciousness and also how to deepen this Consciousness in order that man may appreciate and experience nature at a deeper level.²⁵⁴

Our present ideas of education are absurdly narrow and primitive for the kinds of tasks men face; education now is little more than training for the industrial army. What is needed is just the opposite of what we

²⁵³Ibid., pp. 385-89.

²⁵⁴Ibid., pp. 390-91.

now have. A person should question what he is told and what he reads. He should demand the basis upon which experts or authorities have reached a conclusion. He should doubt his own teachers. He should believe that his own subjective feelings are of value. He should make connections and see relationships where the attempt has been made to keep them separate. He should appreciate the diversity of things and ideas rather than be told that one particular way is the "right" way. He should be exposed and re-exposed to as wide a variety of experience and contrasts as possible. Above all, he should learn to search for and develop his own potential, his own individuality, his own uniqueness. That is what the word "educate" literally means. What we urgently need is . . . the expansion of each individual . . . ; in a word, education for consciousness.²⁵⁵

These are the principles of education which many young people have begun to put into practice as they seek to be open to experimentations and a variety of new experiences. They question the traditional expressions of authority, time schedules, and curricular contents. They attempt to enlighten others of the fact, that in addition to the cerebral forms of thinking, there are also the non-rational ways of thinking such as "drug-thought, mysticism, and impulses."

Consciousness III followers attempt to weave these non-rational thought patterns into a design expressed in their so-called free schools, in their places of employment, in meeting with their friends and through activities

²⁵⁵Ibid., p. 392.

deliberately chosen to represent the creative workshops of non-rational thought processes. These workshops include either reading or editing an underground newspaper; attending and/or performing in both films and the theatres; supporting rock festivals and searching out natural settings for meditative purposes where one is least likely to be disturbed. Gatherings such as those mentioned, represent the new dimensions in which open thinking may be nurtured and encouraged to grow by association with kindred spirits. However, young people might well become aware that a witness to liberation may also find a dynamic potentiality for expression in a law office, in the home, in the administrative offices of corporations, at the bench of a craftsman or at the desk of a student in the library; in the capacity of a businessman as well as that of a consumer.²⁵⁶

Today . . . a steadily increasing number of the nation's most idealistic and forceful young college graduates are going into public school teaching These young people will profoundly change the public school system They will evade, defy, or overpower the school authorities from within, because, being a necessary part of the system they have the power to do so The young teachers . . . are willing to accept the consequences of their resistance. They have . . . put their opinions into their working lives.²⁵⁷

²⁵⁶ Ibid., pp. 343-46, 393-95.

²⁵⁷ Ibid., pp. 345-46.

Student requests for a representative voice on administrative and policy making boards may not have been met at the present time, but their ideas and their demands have definitely influenced the curricula. Administrators, as well as faculty members, seem to consider the students' viewpoints. Subtly, students have been able to transform universities by the infusion of certain of their values into the body of traditional academe. By much the same process, the practice of law, the administrative procedures and any institutional body which purports to meet the needs of the people, may experience the resultant changes of an altered Consciousness. We may, therefore, be able to trace the growth pattern of the new Consciousness from the changes which have already taken place.²⁵⁸

Changes in attitude with regard to conservation values, or privacy for welfare recipients, or defense spending, represent partial changes of consciousness, sometimes from Consciousness I to II, sometimes from Consciousness II to III. As such they give us valuable data, almost on a par with scientific experiments, on how particular changes of consciousness can affect structure. The changes are mostly small and ineffectual, but the process is revealed.²⁵⁹

Young people feel there are many experiences which are necessary as a part of their learning process. If they

²⁵⁸ Ibid., pp. 357-69, passim.

²⁵⁹ Ibid., p. 369.

are to cope with the Establishment and the values it represents, the entire educative period must be prolonged. The youth, the "genii of change and transmutation," feel that by a premature commitment to fixed goals or careers they have destroyed the core of openness to all experiencing. The future seems to them to be uncertain and indistinct; one may be sure of only this moment in time when making a choice among possibilities. Nothing is permanent; personal relationships often express a transitoriness of mutuality. Change is the rule of the Consciousness III life. The new Consciousness demands the freedom to choose its own life style, but it considers education the agent to steer this freedom of experience toward a human end.²⁶⁰

Reich claims that Consciousness III does not act hastily without forethought and a subsequent evaluation. However, there does not seem to be any strong directional-orientation or plan evident in many of its activities. It seems to bespeak of a temporary and tentative *modus operandi*. Education faces the difficult task of offering a sense of direction to students who adopt such a life style as they are here today, and decide to move to-morrow. Education cannot assist a person to reach a decision to elect

²⁶⁰Ibid., pp. 391-97, *passim*.

one choice as the optimum for him as "all choices are the 'right' choice (for all lead outward),"²⁶¹ but it can assist a person to be aware of new dimensions of experience and of new, possible alternative choices.

The characteristic of changeability makes Consciousness III itself impermanent. In the future, it may be found that it failed to alter the structure of society sufficiently to actualize its values and goals. At such a time, a further awareness may originate, Consciousness IV, possibly to be followed by Consciousnesses V and VI, VII and VIII and so forth.²⁶² Certain alterations in both attitudes and life styles have already been effected, however, it is impossible to ascertain whether or not additional future reenforcements will be forthcoming. Consciousness III has not reached full maturity, much is dependent on education if it is to succeed and to overcome the many formidable obstacles which lie in its paths.

²⁶¹Ibid., p. 258.

²⁶²Ibid., p. 395. In view of the tremendous changes in Consciousness, as explained in Reich's Consciousness I, II, and III, one may wonder about our capacity for any further such mental juggling. Reich's book has stirred up much controversy. See, for example, Philip Nobile, ed., The Con III Controversy: The Critics Look at the Greening of America (New York: Pocket Books, June, 1971).

Until 1970, Consciousness III was a life style which was mainly associated with the youth movement. Its intentions were to recover the self from the expectations, the pressures and the demands made by the familial structure and the school, the job and non-authentic personal relationships. The movement was characterized by youthful enthusiasm, happiness, hope, all of which were propelled by enormous energy. But, it is doomed to fail unless it succeeds in reaching the main arteries of the Corporate State through the recruitment of the majority of blue and white collar workers, the professional class, the middle class and even the aged. Each of these groups share common dissatisfactions, doubts and a sense of betrayal in common with the Consciousness III philosophers. However, they do not share the Consciousness III inspired hopes and their beliefs in the promises of a new and better life. How many Consciousness III reach these people? The answer may lie in the amazing manner through which young people have been converted to the new Consciousness by the peer group evangelism. On a campus, one often notices that within a relatively brief period of time, a heretofore conventional student has become a "drug-using, long-haired, peace loving 'freak'," changing his "haircut, his clothes, his habits, his interests, his political attitudes, his way

of relating to other people, in short, his whole way of life."²⁶³ What happened? A young person meets members of the new Consciousness and receives impressions of genuineness, warmth, and approachability without the secretive, competitive attitudes which denote the drive to express superiority. Ergo, habitual doubting attitudes are replaced by a desire to emulate the characteristics of the new life style which has been so effectively demonstrated. Discussions in a formal academic setting contribute less to such conversions than do the examples of persons who are living to demonstrate the values and goals of the new Consciousness. The middle class, the professional groups and older people do not find such models within their peer group to follow. Also an abrupt modification of goals indicates that a change of direction has taken place which might excommunicate one of the above mentioned groups from the existing system. New goal orientations may elicit disapproval from the peer group and one could lose what have been deemed highly valued advantages; it could mean constructing a new life free from prescribed choices which is emotionally and intellectually very frightening and lonely.

²⁶³The Greening of America, pp. 240, 287.

It is of paramount importance to realize that the workers and skeptics who doubt are the people who are most in need of encouragement in a meaningful and satisfying example of adult culture and living.²⁶⁴

Workers really are trapped, caught between the rigid discipline of their jobs, the obligations to family, and the rising cost of everything. Freedom cannot come to them without a struggle; they must follow the route that the blacks have taken.²⁶⁵

As it was for the blacks in the past, the real question for the worker is, "Who am I? What sort of culture should I have, what is my heritage, where should my pride lie?" Once the workers and other onlookers begin the search for the recovery of the self and their consciousness, the members of the new generation may be able to assist them to break their bonds of servitude. They must assist the workers in their struggle to liberate the self from false goals and false consciousnesses, not by aggressiveness but by simply extending the promise of support and acceptance. Consciousness III youth must assume the responsibility of bridging the gap which separates them from their parents, the workers, the professional people as well

²⁶⁴Ibid., pp. 286-301, passim.

²⁶⁵Ibid., p. 306.

as the aged. Consciousness III must be prepared to assume the leadership of groups who search to enrich and enlighten their lives.

The one method which is considered effective in the battle to alter the Corporate State is by effecting a revolution in Consciousness as has been exemplified by the life style of many individuals; effecting such changes is not possible by the use of "lawful" channels or through gaining physical ascendancy and thereby controlling the political machinery as this would entail battling the enemy in his own territory.

The legislative bodies, the structures and the political systems of the Corporate State have no values which may be considered as existing apart from those values which have been transmitted to them. Consciousness III should be able to gain control of these expressions of power. Consciousness III is like yeast: gradually it will have affected the majority of the population. Then it is able to infuse society with its own values which have not, as yet, been incorporated. Thus, the whole of society will have been altered by a natural, barely discernible but nevertheless irreversible process.²⁶⁶

²⁶⁶Ibid., pp. 310, 318-28, passim.

The Corporate State is virtually powerless to cope with the new generation. It is unable to force them to modify their goals as they reject its false satisfactions and its false Consciousness. If the State were to satisfy the real needs of life, the new generation would acknowledge that the goals of the revolution had been realized. Repression of the Consciousness III disciples by the adoption of punitive measures could precipitate a war of such magnitude between parents and children, that such measures are not acceptable to either generation. Also, the State needs bright young minds to assume the positions of responsibility; they are the future nuclei of the leadership pool. Is it possible that the young may return to the Consciousness of the parental generation? Reich believes it to be impossible.²⁶⁷

Once an individual has experienced good relationships with others, relationships with openness, honesty, sharing and love, he will no longer be able to accept or tolerate relationships where nothing real is happening.²⁶⁸

A threefold effort has been made by Consciousness III: one, to draw the attention of the majority to its

²⁶⁷Ibid., pp. 337-40.

²⁶⁸Ibid., p. 338.

viewpoints by its songs and its marches, its sit-ins and its sit-downs, its draft card burnings and its discussions, its free lectures and its underground newspapers; two, to advance its causes by those methods which often lead to the polarization of opinions thereby lending the movement an emotive and intellectual popularization; three, to preserve its unity of Consciousness. The students have forced the unconcerned to face emotive issues which arouse a greater concern than those which evoke merely pedantic debates. By the exemplification of both courageous and demonstrative witness to their values and through direct action, when necessary, Consciousness III adherents hoped to appeal to the Consciousnesses of people who expressed at best, a benevolent passivity and at worst, a violent hostility. Group activities tend to express feelings of solidarity, of unity which lie in shared convictions of belief in a common cause and Consciousness. The fashion of long-straight, long-curled, shaven heads of hair, the deliberate carelessness (or carefully cultivated) manner of dress, the loud and repetitive music, in brief, the life style of Consciousness III, is fostered to strengthen group solidarity as much as to provide focal points of identification for the

initiate and to serve as the best testimonial to the non-initiate.²⁶⁹

One of the most powerful tools used to effect a revolution in this country during the 1970s will be through the subversion of conservatism by the introduction of the radical thinking of the new Consciousness. Such subversive activities may take place in the home, on the street, or at the place of employment through the medium of discussions. Powerful voices within the movement have warned that the country is not yet ripe for the moment of revolution which causes a part of the Consciousness III cadre to lose heart.

It would appear to the observer that there are two nations within America; polarization is a fact. Mutual fear, a lack of communication and pronounced differences in culture and awareness are the symptoms. The "new emphasis on imagination, the senses, community, and the self" is wearily frowned upon by many.²⁷⁰

Perhaps there are bad times ahead. Change will follow an up-and-down course. There may be periods of apathy, cynicism and despair, episodes of violent expression, times when hope is difficult to maintain. Perhaps it will be necessary to seek shelter, to avoid unnecessary exposure, to struggle, to form small communes and

²⁶⁹ Ibid., pp. 350-60, passim.

²⁷⁰ Ibid., pp. 325-37, passim, p. 370.

communities away from the worst pressures, to take jobs within the Establishment and try to preserve one's freedom nevertheless. But the whole Corporate State rests upon nothing but consciousness. . . . Nothing can stop the power of consciousness.²⁷¹

As long as the movement is small, there may be efforts to suppress it, but if enough people begin to live according to its preachments, the movement will grow, until at last all institutions will become responsive to the human needs for which Consciousness III stands.

And so the way to destroy the power of the Corporate State is to live differently now. The plan, the program, the grand strategy, is this: resist the State, when you must; avoid it, when you can; but listen to music, dance, seek out nature, laugh, be happy, be beautiful, help others whenever you can, work for them as best you can, take them in, the old and the bitter as well as the young, live fully in each moment, love and cherish each other, love and cherish yourselves, stay together.²⁷²

Theodore Roszak's "The Making of a Counter Culture"

The Counterculture: Alienated Youth Seeking
Identity Through Mysticism

Throughout history one finds a constant battle between generations and this era proves to be no exception

²⁷¹Ibid., pp. 376-77.

²⁷²Ibid., p. 376.

The distinctive characteristics of the contemporary youth movement are its persistence, aggressiveness, antagonistic stances and its magnitude. The youth of this generation want a total transformation of society; they wish to replace the "old" culture with a new culture, however vague their definitions of culture are. Roszak attaches the name Counterculture to this new culture and defines it as "a culture so radically disaffiliated from the mainstream assumptions of our society, that it scarcely looks to many as a culture at all, but takes on the alarming appearance of a barbaric intrusion."²⁷³ He sees the primary objective of the Counterculture as the proclamation of an alternate way of life to that of a rational and objectivity-oriented technocracy.

This . . . is the primary project of our counter culture: to proclaim a new heaven and a new earth so vast, so marvelous that the inordinate claims of technical expertise must of necessity withdraw in the presence of such splendor to a subordinate and marginal status in the lives of men.²⁷⁴

Many of the youth who deem themselves to be both wise and well informed, choose to compare the clash between the Counterculture and the prevailing culture with that which

²⁷³The Making of a Counter Culture, p. 42.

²⁷⁴Ibid., p. 240.

existed between newborn Christianity and the Roman Empire. The Christian Counterculture has an altogether different ethos, "little more than a scattering of suggestive ideas, a few crude symbols, and a desperate longing." Its adherents were both rejected and despised, yet their movement achieved an ultimate victory.

Young people hate the authoritarianism they find at every level of contemporary life and their survival instinct gives them the necessary motivation to fight the ethos of thermonuclear annihilation as a fatal and absolute evil. They seek to experience the good, the true and the beautiful in the world rather than to analyze and to dehumanize it. They seek to express a culture of the mystic, of feeling, of subjectivity through a psychic and non-cerebral consciousness, thereby rejecting the egocentric, cerebral consciousness of science. Science has tended to demean the mystic and the subjective and it has neglected to develop a suitable vocabulary for the non-intellectual experiences. The Counterculture thus found itself forced to study the techniques and the vocabulary of the mystics of history, of Romanticism and the Eastern Religions.²⁷⁵

²⁷⁵ Ibid., pp. 42-54, passim.

As the prevailing culture of science and technology is based on the cultivation of objectivity, the new, more subjective culture will create much misunderstanding and confusion. Communication between the two will be very difficult. Different youth groups have each tried to deal with this problem in their own way. The New Left, for example, has attempted to infiltrate the prevailing system in order to effect its changes from within, while the beatniks and hippies chose to "cop out" of the system since to struggle to effect change is a violation of their basic philosophic position. While the approaches of the New Left and the hippies may be at odds, their unity lies in such fundamental elements of philosophy as human tenderness, a belief in a personal commitment to the common cause and the desire for a personalist life style. Their final appeal is always to the person, not to the doctrine. They firmly believe that the insensitivity of man to man is the source of alienation and objectification and they wish to heal this sickness by giving a sense of greater sensitivity to each other.²⁷⁶

²⁷⁶Ibid., pp. 54-62, passim.

. . . the beauty of the New Left has always lain in its eagerness to give political dignity to the tenderer emotions, in its readiness to talk openly of love, and non-violence, and pity.²⁷⁷

It must be stated that there is a strain however in the New Left which tends towards bloodthirstiness and doctrinaire behavior. These are people who are victims of their own hatreds and vindictivenesses. Although very vocal, they comprise a small minority. The "bohemian fringe of our youth culture," the beatniks and the hippies, are too preoccupied with their own worlds of narcissistic delusions of the better and more noble selves which they are creating, ready to be grasped and enjoyed (after just a bit more tranquillity and a bit more concentration), to do more than merely glance with self-satisfied pity at such negativism.

The stereotypic beatnik or hippy, dropped-out and self-absorbed, sunk in a narcotic stupor or lost in ecstatic contemplation . . . what lies behind these popular images but the . . . hopelessly inadequate search for the truth of the person?²⁷⁸

While the New Left radicals "trip" outward through social action, the "beat-hip bohemians" reach inward through

²⁷⁷ Ibid., p. 61.

²⁷⁸ Ibid., pp. 62-63.

self-examination, but the transition from one wing to the other occurs regularly, as both groups have common ideals. Free Universities, for example, are often birthed by the New Left, but gradually tend to become "hip." In a similar vein, the musical career of a man such as Robert Dylan, respected by the culture of youthful dissenters, illustrates the changes which took place within the man. His songs, which gave expression to his protests and his feelings of social injustice, gradually began to probe the factors which determine man's conduct, his thought processes, his sensitivities and his perceptions--searching for ways to improve and remodel a man. Many of the countercultural youth have traveled the path from social liberation to psychic liberation, from activism to bohemianism, and in the process, distinctions have become blurred, as all is dissent.²⁷⁹

One can discern . . . a continuum of thought and experience among the young As we move along the continuum, we find sociology giving way steadily to psychology, political collectivities yielding to the person, conscious and articulate behavior falling away before the forces of the non-intellective deep.²⁸⁰

From the unhappy atmosphere of social censure of the New Left, the beat-hip bohemianism emerged, which attempted

²⁷⁹ Ibid., pp. 63-66.

²⁸⁰ Ibid., p. 64.

to build a new life style centering about a restructured personality. Not all of its members reject society and its ills, for often the best representatives of the new cultural movement are convinced of the necessity of establishing a cultural base from which they may operate to battle the ills of society successfully. They try

. . . to discover new types of community, new family patterns, new sexual mores, new kinds of livelihood, new esthetic forms, new personal identities on the far side of power politics, the bourgeois home, and the consumer society.²⁸¹

Many of these experiments may be raw and unsuccessful, Roszak comments, but the customs and institutions which these young people are attempting to change are so firmly entrenched, that one could expect naught but a trial and error approach. Roszak tells us in the beginning of his book, the young are convinced that only a total change in the cultural context will enable them to reach their goals as technocracy is able to absorb dissent without fundamentally changing. Although he does not seem to disagree with this concept of reality, he warns that the young do not have the maturity or the tact to achieve such goal realizations. They are prone to make a very serious error: the young often express the resentment and hatred which

²⁸¹Ibid., p. 66.

spring from their own disaffiliation with society to the very minority groups and workers whose support they are courting. As these groups are engaged in a titanic struggle to participate in the affluent society, the idea of a total rejection of this society is repugnant to them. Thus, when countercultural dissent attacks values of great practical or pragmatic importance, a policy of meeting social injustices with a barrage of anti-social resentment may jeopardize the opportunities to strengthen the Counterculture. One may ask if there is not a contradiction present in the desire to build a new culture, which expresses positive and constructive values, from the springboard of dissent which expresses both the negative and destructive aspects.²⁸²

Once the relations of the counter cultural young and the wretched of the earth get beyond the problem of integration, a grave uneasiness is bound to set in. The long-range cultural values of the discontented young must surely seem bizarre to those whose attention is understandably riveted on sharing the glamorous good things of middle-class life.¹⁶ How baffling it must seem to the long-suffering and long-deprived to discover the children of our new affluence dressing themselves in rags and tatters, turning their "pads" into something barely distinguishable from slum housing, and taking to the streets as panhandlers. . . . Surely they do not see these strange phenomena as a part of their culture, but as curious, somewhat crazy things the spoiled middle-class young amuse themselves with. Perhaps . . . they even see them as intolerable displays of "decadence"--meaning the neurotic discontent of those who cannot settle down gratefully to the responsibilities of life in an advanced industrial order.

²⁸²Ibid., pp. 5, 14, 26, 66-68.

¹⁶Cf. Daniel and Gabriel Cohn-Bendit: ". . . few students have had real experience of grinding poverty--their struggle is about the hierarchical structure of society, about oppression in comfort. They do not so much have to contend with a lack of material goods as with unfulfilled desires and aspirations. . . . Obsolete Communism: The Left-Wing Alternative, p. 107."²⁸³

The Counterculture may often suffer further rejection as its freedom to experiment seems to attract the interest of people who, while not adhering to its basic ethic, appropriate its economic and behavioral advantages. Such groups may include the "swingers," the merchandisers and the bored but curious affluent spenders of the Corporate technocracy. Such false allegiances tend to neutralize and becloud whatever was genuine in the movement. Once the cynics and the opportunists, the clothing manufacturers, the hairdressers and the pop stars of the performing arts choose to affiliate themselves with the culture of youthful disaffiliation, they may, by economic profiteering, define the Counterculture as a vast network of public benefit performances.

Although many of the young people possess healthy perceptive powers and insights, lifelong commitments are not sustained by fads such as "unexamined symbols, gestures, modes of dress and slogans." Roszak feels that much of the criticism which is directed at the young is very unfair, for a majority of them do adhere to their slogan "Make Love Not

²⁸³Ibid., pp. 69-70.

War"; they attempt to soften a culture-stipulated masculine harshness and crudity. However, many of the intelligentsia fear the beastly side of countercultural ethics.²⁸⁴

. . . there are manifestations around the fringe of the counter culture that one cannot but regard as worryingly unhealthy. Elements of pornographic grotesquery and bloodcurdling sadomasochism emerge again and again in the art and theatre of our youth culture and intrude themselves constantly into the underground press. Many of the underground newspapers seem to work on the assumption that talking about anything frankly means talking about it as crudely and as savagely as possible.²⁸⁵

Confronted by such raw frenzies, which destroy the sensitivities and bury the intellect in a landslide of feelings, the demand for rationality asserts itself. Roszak does not tell us how one may shield the exploration of the non-intellective powers from degenerating into a form of absolute nihilism. Roszak feels the problem lies in the polarization between "reason and passion, intellect and feeling, the head and the heart," in the difficulty of the choice between a rational life style of "dispassionate restraint, unfailing deliberateness, and an articulate logicity," of a life of "dispassion," "deliberation," "articulation and logic," and an irrational life style of intense and overt emotionalism,"

²⁸⁴ Ibid., pp. 70-74.

²⁸⁵ Ibid., p. 74.

"impulsiveness," "rhapsodic declamation or some manner of non-verbal expression."

Both, the rational, "deliberate," as well as the passionate, "spontaneous," life, have been used in the past in constructive as well as destructive frameworks of reference. For this reason, we cannot simply reject either of them as a possible life style. "Neither our impulsive saints nor our humanitarian intellectuals can be denied their ethical beauty."

Our philosophy of life, built upon our experiences and our capacity to learn, determines our behavior. Before we may evaluate what is good and what is evil, we must distinguish between that which seems real or unreal, meaningful or meaningless to us. Passions and self-disciplines, no matter how important they may seem to us, fluctuate with the spirit of the times and our world view of them at a given moment. They reflect surface conduct but not necessarily permanent frameworks of reference. When our experimentations with the non-intellective powers terminate in mindless frenzies, we may well question if we experienced authentic visions or merely self-induced hysteria. If such visions do appear authentic, as in the case where the non-intellective consciousness begins to seriously question the scientific world view, important

changes may take place in our behavioral patterns.²⁸⁶

In the creation of a non-intellectual consciousness amongst the countercultural youth, Eastern religion has played an influential role. It traditionally refuses to accept

the validity of the scientific world view, the supremacy of cerebral cognition, the value of technological prowess; but does so in the most quiet and measured of tones, with humor, with tenderness, even with a deal of cunning argumentation.²⁸⁷

Eastern religion greatly values both paradox and argumentation, but believes that ultimately all analysis and debate must yield to experience. Many of its great masters have exemplified highly developed intelligence, wit and culture, but the great moments of life are met in silence, which might be said to signify humble acknowledgment that symbols fail to describe the essence of experience. Their anti-scientific vision led to gentleness, tranquillity, and contemplativeness, and the expression of these qualities by example "has become one of the strongest strains of the counter culture."²⁸⁸

²⁸⁶Ibid., pp. 75-81, passim.

²⁸⁷Ibid., p. 82.

²⁸⁸Ibid., pp. 82-83.

When Roszak published his book on the Counterculture in 1969, only a "strict minority of the young" and "a handful of . . . adult mentors" were involved with the Counterculture. There were dissenting groups which Roszak specifically excludes from membership in the Counterculture: a majority of the militant black youth; the Marxist-oriented youth and the liberals. It would have been interesting to ascertain how the dissenters compared with the more conservative youth group and to have approximated the numerical extent of the countercultural element. Roszak found "the counter cultural young are significant enough both in numbers and in critical force to merit independent attention."²⁸⁹

It will be my contention that there is, despite the fraudulence and folly that collects around its edges, a significant new culture a-borning among our youth, and that this culture deserves careful understanding, if for no other reason than the sheer size of the population it potentially involves.

But there are other reasons, namely, the intrinsic value of what the young are making happen.²⁹⁰

Many critics of the ills of society are now looking expectantly to young people as they comprise the main body of individuals who are willing to take the risks inherent in introducing a new culture. The adult generation, with

²⁸⁹Ibid., p. xii.

²⁹⁰Ibid., p. 38.

few exceptions, has failed to develop the leadership which has proven itself to be representative of its ideals and moral principles; we suffer from a dichotomy between the promise and the fulfillment. Society failed to recognize the stranglehold technocracy had gained when, under the guise of emergency measures enacted to meet internal and external crises, it turned to those men who represented technocratic expertise and its ideals. Society had sold its "soul down the river" for the preservation of prosperity and the status quo. It is within this context that the vision of the hopeful young focused upon a possibility for social change. Roszak feels that much has already been changed by the efforts of the youthful dissenters and that there still exists an opportunity for a different kind of future.²⁹¹

. . . most of what is presently happening that is new, provocative, and engaging in politics, education, the arts, social relations (love, courtship, family, community), is the creation either of youth who are profoundly, even fanatically, alienated from the parental generation, or of those who address themselves primarily to the young.²⁹²

During the late 1950s and the early 1960s, there were those adults who made a number of shallow and sparkless

²⁹¹Ibid., pp. 1, 22-23.

²⁹²Ibid., p. 1.

efforts to express dissent. The alienated young were captivated by and given a feeling of participation in such cynicism as portrayed in the magazine MAD; the criticisms of C. Wright Mills; the emotive orgies of Allen Ginsberg as expressed in his poem "Howl" and by the writings of those tuned-up miseries and happiness of the beatniks.²⁹³ It was not the plea of the 1930s, "Brother, can you spare a dime?" but "Brother, can you shed a tear?" The brotherhood of dissenting minds needed only the reenforcement of youth groups who would take direct action to create a life style from the philosophy of dissent and experiment with alternative philosophies of its expression. Such activists were found in the SDS, "The Berkeley Vietnam Day Committee," and the "1967 Spring Mobilization." These groups, with a background of permissiveness, had contempt for the seemingly uninspired life styles of adults who were regimented, fear ridden and encrusted with self-protective conservatism. The youth searched desperately for their own life style which could be implemented without compromising their self-respect. However, to create and maintain such ideals requires maturity and the ability to meet situations with

²⁹³ See Webster's Seventh New Collegiate Dictionary, 1963, p. 75: A beatnik is "a person having a predilection for unconventional behavior and dress and often a preoccupation with exotic philosophizing and self-expression."

patience and courage--not blind rage and rash action. One must learn to tread gently on the feet of others, so gently, that they believe they have been moving themselves.

The search for adult patrons or sponsors proved to be very unrewarding for the young as their cause and its goals appeared to be socially suicidal, a course of action for which few adults were willing to risk their futures. The radicalized adults often reject the counterculture's "brazen sexuality and unwashed feet, the disheveled dress and playful ways," and their generally parasitic life style. They disown these young people, who refuse to fight society's greed, its prudish life, its debased family patterns; its degrading conformity in dress and grooming, its intolerable routines, its drab and joyless vision of life, but rather reject life in that society, thereby refusing to commit themselves to improving it. It appears to be more "a flight from than toward." It is a considerable gesture of dissent for a young person to leave a comfortable home to become a kind of beggar and one wonders how this may affect our social health. As an initial gesture, it may have a positive significance, but where does it lead to ultimately?²⁹⁴

²⁹⁴The Making of a Counter Culture, pp. 24-26, 34-36.

If the young choose to voluntarily drop out of the work force, society is not impoverished as it does not actually need their labor and may easily support them. The national poverty arises from "maldistribution" rather than scarcity. Roszak is troubled by the thought that the young lack the wisdom to discriminate between the satisfaction of a momentary whim and the satisfaction of realizing a final goal which requires a more single minded commitment. If the young vitiate their energy in the pursuit of the trivia, they will arrive at middle age in the replica of a society which they were too weary to change and too desultory to plan its reformation.

There is much which is promising and valuable in the Counterculture, but one must not look to the news media as a fair and impartial source of information about it. The Establishment skillfully used saturation coverage of the movement to induce boredom instead of interest, while the immature members of the movement "often . . . fall into the trap of reacting narcissistically or defensively to their own image in the fun-house mirror of the media," and the reports of weird aberrations attract those persons who seem to have already fallen prey to their own weaknesses.

Historians, educators and philosophers in both the Establishment and the Counterculture, will find it a very demanding task to evaluate the countercultural contributions

to the good of society as a whole and to relegate the negatives to their proper perspectives. The sociologist, the psychologist and the psychiatrist must attempt to understand and to interpret to society why younger and younger people are captured by the spirit of dissent.

Perhaps it is because the hippies have succeeded in representing the embodiment of their disaffiliation "in a form that captures the need of the young for unrestricted joy," which allows them to be childishly playful and enchanted. It may be true that the ethos of disaffiliation is the life style of a minority at this time, but it may proliferate its influence within the next decade to absorb millions. Roszak claims that the young people may have received miserable educations, but that their instincts are healthy. They have become the "significant soil" for Marcuse's "Great Refusal."²⁹⁵

The forces which have influenced the development of the Counterculture, as described by Roszak, may be grouped as follows: dynamic forces; polarizing forces; and youth centered concerns.

Dynamic forces: Alienation, Mysticism, Drugs, Communitarianism.

²⁹⁵Ibid., pp. 36-41.

Both the interests and the culture of the counter-cultural youth diverge radically from those of the mainstream population; they are absorbed in both the study and experimentation with "the psychology of alienation, oriental mysticism, psychedelic drugs, and communitarian experiments."²⁹⁶ Roszak traces in his book certain of the ideologies and their most publicized and published disciples who have been very influential in the development of the countercultural trends. These may best be presented under the following headings: Herbert Marcuse and Norman Brown: Alienation; Allen Ginsberg and Alan Watts: Mysticism; Ken Kesey and Timothy Leary: Psychedelia; and Paul Goodman: Communitarianism and Gestalt Therapy.

Herbert Marcuse and Norman Brown: Alienation.

Herbert Marcuse and Norman Brown are social theorists of the Counterculture. According to Roszak, they "attempt to develop a radical social critique out of psycho-analytical insights," using Freud as a model. Their point of departure is the same German Idealism, whose "paradox and madness, ecstasy and spiritual striving" moved the younger Marx, but which he later abandoned and even bitterly rejected. Marcuse and Brown cannot follow this altered Marx, but rather choose Freud and his studies of myth, religion,

²⁹⁶Ibid., p. xii.

visions and dreams. Instead of a sociological problem, they see the alienation around them as a psychic problem, a disease not so much between men as inside of man. They define it as repression, i.e., "the act of blocking the discharge, expression or recognition of instinctual drives so that they cannot become conscious or overt,"²⁹⁷ which is the cause of alienation between humans. The drives of the instincts can not always be immediately gratified, for certain goods are scarce and every social form must therefore place reasonable limits on the satisfaction of such drives, Marcuse tells us. Most people will accept such necessary limitations, but when a privileged group selfishly imposes additional and unnecessary deprivations upon others, it will result in "surplus repression," which is the great source of alienation. Marcuse believes that this surplus repression can be overcome with the increase of affluence, by shortening the work time and a consequent relaxation of the body, by the overcoming of a rampant psychosocial inertia and, lastly, through a firm belief in the possibility of a better world as evidenced from changes already effected. However, according to Brown, these reasons only touch the surface of the answer to the question

²⁹⁷ See "Repression," The New University One-Volume Encyclopedia, 1967, p. 655.

of why there is such surplus repression. It is rather, because repression is innate in man, Brown asserts. Man fears death and tries to defy the death instinct by occupying himself with creative works, thus creating history. This battle between life and death is changeable and dynamic, and points to the fact that it involves the unity of the organism and the essence of its being. No mere readjustment in social form will suffice to abolish repression and its companion, alienation.²⁹⁸

The death instinct is reconciled with the life instinct only in a life which is not repressed, which leaves no "unlived lines" in the human body, the death instinct then being affirmed in a body which is willing to die. And, because the body is satisfied, the death instinct no longer drives it to change itself and make history, and therefore as Christian theology divined, its activity is in eternity. (p. 308.)²⁹⁹

Brown believes that the overcoming of repression and alienation depends on our vision and on our ability to transcend this tangible world with the help of poetry, art, and imagination. As did Freud, he believed in a world of phantasma, dreams, and visionary imaginations, more real and more meaningful than the world of the senses. Brown

²⁹⁸The Making of a Counter Culture, pp. 84-114, passim.

²⁹⁹Norman O. Brown, Life against Death: The Psycho-analytical Meaning of History (Middletown, Conn.: Wesleyan University Press, 1959), quoted in The Making of a Counter Culture, p. 114.

believes these are absolutely necessary qualities to cultivate in order to free us from alienation. Marcuse, on the other hand, warns Brown not to lose sight of this tangible world with its realities of injustice, oppression and privilege in favor of some artificial world. Marcuse views transcendence, not as a crossing over into a different world, but only as a crossing over from one historical stage to another. No person should be able to evade his responsibility for his active participation in the oppression and exploitation of others or for his role as the causative agent in leading others to suffer through associating with some other form of reality.³⁰⁰

Brown's argumentation and referral to an imaginary world seems to be closer to countercultural thinking than Marcuse's raw realism. To the youth of the Counterculture, the battle against alienation will not be won by legal impositions or by the forceful imposition of standards, but by a change in the realm of the mind and by vision.

. . . it will be my position here that, in the realm of social criticism, the counter culture begins where Marcuse pulls up short, and where Brown, with no apologies, goes off the deep end.³⁰¹

³⁰⁰The Making of a Counter Culture, pp. 115-20, passim.

³⁰¹Ibid., p. 88.

Allen Ginsberg and Alan Watts: Mysticism.

Ever since the days of the beatniks, the Counter-culture has been captivated by mysticism, the occult, magic and exotic ritual, all blended together into a carefree eclecticism.

. . . if one scans any of the underground weeklies, one is apt to find their pages swarming with Christ and the prophets, Zen, Sufism, Hinduism, primitive shamanism, theosophy, the Left-Handed Tantra. . . . Satanists and Neo-Gnostics, dervishes and self-proclaimed swamis . . . their number grows and the counter culture makes generous place for them. No anti-war demonstration would be complete without a hirsute, be-cowbelled contingent of holy men, bearing joss sticks and intoning the Hare Krishna.³⁰²

One of the disciples of this eclecticism has been Allen Ginsberg, a self-styled prophet of anxiety, who decries the social ills and invokes a radical divine intervention. He often reaches his "high" through the use of chemical interventions--narcotics rather than awaiting the intervention of supernatural powers to imbue him with the messianic fervor. Beginning in the early 1950s, Ginsberg has sought to express spontaneity and honesty in his writing. However, the raw, uncouth, blunt and impulsive use of the language gives the readers an impression of emotional anarchy. It would almost seem that Ginsberg has sought to

³⁰²Ibid., pp. 140-41.

elevate impulsiveness to an art form, yet, his angry distress expressed in a howl³⁰³ of pain and anger, as well as his equally unbridled expressions of joyous ecstasy, have proven to be strangely moving to his youthful adherents. Through the use of these, translated into the written word, he discovered the curative power of his visionary imagination. He began to give himself more and more to the prophetic task, cultivating the new consciousness in his writings and exemplifying the countercultural life by his appearance, the "hair, the beard, the costume, the mischievous grin, the total absence of formality, pretense, or defensive posturing."

Ginsberg and the early beatnik writers do not seek the transcendence of Marcuse and Brown, but "immanence," a mysticism, but with the pursuit of joy and the ecstasy of body and earth, intending to thereby transform mortality. But these values need to be dug out from under the wasteland of daily living.³⁰⁴

This wasteland of a scientific and technological world is being rejected by the countercultural young in

³⁰³ Allen Ginsberg, HOWL AND OTHER POEMS, Introduction by William Carlos Williams, The Pocket Poets Series, No. 4 (San Francisco: City Lights Books, 1973).

³⁰⁴ The Making of a Counter Culture, pp. 124-30, passim.

favor of a visionary world view in which magic, visionary imagination, and mystery play the key roles. Roszak defines myth as "that collectively created thing which crystallizes the great, central values of a culture," "an arbitrary construct in which a given society in a given historical situation has invested its sense of meaningfulness and value." He considers it a universal and critically important element in any society. Whatever that construct is in the scientific world view, it may rightly be termed its myth.

Roszak elaborates on the contrasts between the scientific and visionary world views as he attempts to clarify the reasons why the countercultural youth opt for the latter. He offers us the noble origin of the view of vision, the shaman and his magic. In contemporary society, magic is associated with the sleight of hand conjuring tricks of the magic show; superstition; witchcraft and the search by man to relate himself to a world which is illusory, unreal, sinister and often absurd. However, magic in its origins was not interpreted nor understood in terms of such superficialities. The shaman treated magic "as a form of experience, a way of addressing the world." He treated the forces of nature as if they were personalities, possessing a mind, a will, moods, passions and attitudes

of their own. He respected them, calling them "You," pled with them, coached them and argued with them, but he never attempted to manipulate them. "The essence of magic lies in just this sense that man and not-man can stand on communicable terms with one another." There exists a warm and sensuous communication between the shaman and the "presences" who have chosen to relate to him. Such sacred relationships, although composed in part of the shaman's personal and unique skill, were rich with lessons which taught him to acknowledge his limitations and dependencies. He recognized a sacred meaning in all of life. Nature represented to him an "empowered presence," a "deeply sensed, sacramental presence." Through the practices of fasting, prayers, meditation and retreats, the shaman attempted to heighten his awareness in order to respond to the signs of their presence in his immediate environment. He developed special techniques in order to intensify these awarenesses such as "narcotic substances, dizziness, starvation, smoke inhalation, suffocation, hypnotic drum and dance rhythms, or even the holding of one's breath." We are able, through the study of these historical precedents, to recognize the contemporary adoption of such practices by the beat-hip wing of the Counterculture. This magical vision of the shaman, the artist, the poet as well as the lover, is a perception of "power. Such experience

yields no . . . knowledge, but . . . an overwhelming sense of mystery. We are awed, not informed." These mystics attempt to share their experiences with other people and acquaint them with what they have sensed. They feel it as a responsibility, not a privilege, to witness their vision through rituals which they have developed through the evolution and acknowledgment of such extra-sensory perceptions.

No society may exist without mystery and a form of magical ritual as they often prove to be bonds which bind human beings together. The young seek a special kind of magic which will vitalize and open the mind; for rituals which free the imagination to seize upon its personalized self-expression; for the mysteries which endow life with a variety of experiences which invoke awe and splendor.

In sharp contrast with the magical vision is the scientific vision. No supernatural message is necessary to become a scientist. Those who qualify for careers in the scientific field gain access to laboratories where they may perform those experiments which reveal proofs or verification of those theories which they study. Scientific relationships unveil discoveries; they invoke curiosity; they present the details of experiments, but often not the final answers. The scientific world is dominated by the laws of cause and effect, but does not offer the possibility

of discovery which might suggest the magic of life. The magic of science is artificial; it substitutes experts for shamans. The former do not share their knowledge freely but consider it their privilege to withhold any access to the powers which they control. The vision of science views reality apart from feeling and it acknowledges only that reality which it chooses to define as such. Furthermore, science does not seek to witness its advancements as a part of a transcendental revelation, with the responsibilities which such a viewpoint would impose (the acknowledgement that the spiritual has a primacy over the material and empirical), but it chooses to exploit, manipulate and monopolize the experts as well as their discoveries to further its own purposes and glorifications.

Thus, the magical and the scientific consciousness seem to be diametrically opposed to each other. However, people are a mixture of the explicable and inexplicable, the temporal and the eternal, the expected and the unexpected. Therefore, within each person are elements of the visionary imagination, a sense of magic, mystery and wonder such as one finds expressed in the creative arts. The average person must seek his creative outlets within his home environment or squeezed into his daily workday schedule. They must never assume more than a marginal, non-public role in the fabric of a person's life. However,

there is no "halfway house between the magical and the objective consciousness." Once the magical powers of the personality have been experienced, one will have no choice but to liberate them and to live by them.³⁰⁵

It would indeed be simple to transform our lives if we were suddenly to be exposed to the "white-hot experience of authentic vision," "to the power of the word, the image, the presence before us." One genuine experience could, through its impact on the personality, bring about this metamorphosis. When the young feel that they have experienced this, they "drop out. The multiversity loses them . . . the society loses them. They go over to the counter culture." Once they have experienced the magic and the power of the personality, they feel compelled to choose between the two modes of consciousness and, because the visionary experience seems to them the most important, they cannot in good conscience relegate it to second place. Beatniks and hippies are especially fascinated by "magic and ritual, tribal lore, and psychedelic experience." They want the participative democracy, for which the dissenting young have fought so hard, to be extended from the areas of politics and economy into the areas of the magical

³⁰⁵ Ibid., pp. 214-15, 241-64, passim.

and other kinds of experience.³⁰⁶

The strange youngsters who don cowbells and primitive talismans and who take to the public parks or wilderness to improvise outlandish communal ceremonies are in reality seeking to ground democracy safely beyond the culture of expertise.³⁰⁷

Roszak deduces from the countercultural young's interest in the writing of Allen Ginsberg, Alan Watts, Jack Kerouac and others in the same vein, all describing Zen Buddhism, Taoism or other Eastern religions, an ever growing preoccupation of the young with religion and mysticism. Zen Buddhism cannot be taught, it must be experienced. Inherent in all unsupervised study is the danger that the student may seize upon certain aspects of a philosophic or religious discipline and ignore other aspects of it which are equally important to balance the pros and the contras. Therefore, the searching young need the guidance of mature minds to avoid the pitfalls of shallowness and superstition; of mere vague symbolism and the hypnotic effects of peer-group sloganeering. Dissent through "inversion," may become meaningless when it chooses to reject whatever society accepts and, vice versa, to term marvelous whatever society deems scandalous.

³⁰⁶ Ibid., pp. 256-57, 265.

³⁰⁷ Ibid., p. 265.

In the countercultural search for a religion which will sanction its desire for spontaneity, genuineness, freedom, and mysticism, the young have convinced themselves that the Eastern religions fulfill such needs. They have imitated many of the superficial manifestations of the Eastern religions and even attempted, in a limited fashion, to adopt the terminology. Although they do not, and probably cannot, truly understand its concepts and symbology, the constant identification with Eastern religions, serves to reenforce the values of spontaneity and joy; to increase the desire for further studies of the shades and meanings of mysticism, religion and ritual and to maintain the ever vigilant search for "good vibrations." The compulsiveness, cold logicality, prejudices, and skeptical intellectualism of technocracy and science seem, by comparison, to inhibit the expression of one's enthusiasms.

Many of the abuses of society at large by the countercultural young originated and have been strengthened through a misinterpretation and a misrepresentation of the Eastern religions. Its wise silences have served as blanket alibi for the exclusionary tactics of the young towards the society which they felt could not and would not discuss the life style which they have adopted and in which they feel a certain moral superiority. The Eastern doctrine that faith frees us from moral law was interpreted as indulgence

in sexual permissiveness.³⁰⁸ Much of the "Beat Zen" was just a "pretext for license," sanctioning an "anything goes" principle in the arts and in communal living.³⁰⁹

In the turgid floodtide of discovery, sampling, and restive fascination, perhaps it would be too much to expect disciplined order of the young in their pursuit They have happened upon treasure-trove long buried and are busy letting the quaint trinkets spill through their fingers.³¹⁰

Roszak expresses a very understanding and permissive attitude on these points. He advises permitting the countercultural young to don their gay costumes, make love, dance, sing and express their passions; to let them shout and stamp, caress and play with the other members of the group. There is no reason for anyone to feel manipulated, for each one has the same total freedom to share everything. It is only the expression of a deep joy, Roszak reassures us, something which is very sacred to every participant regardless of his creed, his political ideals, his background or any other distinction.

³⁰⁸ Ibid., pp. 131-48, passim.

³⁰⁹ Alan W. Watts, This Is It: And Other Essays on Zen and Spiritual Experience, Collier Books (1st ed.; New York: The Macmillan Company, 1967), pp. 99-101. Chapters three and four contain a detailed discussion on Zen. Watts typified Beat Zen, an aberration of Zen, as "a revolt from the culture or social order." (p. 90.)

³¹⁰ The Making of a Counter Culture, p. 145.

Allen Ginsberg advises the countercultural young that when they feel obliged to demonstrate their beliefs and ideals, they should do so in a peaceful, generous and tender manner, engulfed by an aura of happiness and innocence, for no group has ever succeeded in overcoming the resistance of its enemies with angry denunciations and vituperative accusations. This represents "a significant revision of the art of demonstrating," according to Roszak. Use "the Zen principle of catching the opponent off guard, of offering no resistant target at which he can strike back."³¹¹ So, he suggests, let there be a

festive dancing and chanting parade that would pass out balloons and flowers, candy and kisses, bread and wine to everyone along the line of march The atmosphere should be one of gaiety and affection, governed by the intention to attract or seduce participation from the usually impassive bystanders--or at least to overcome their worst suspicions and hostilities.³¹²

Ken Kesey and Timothy Leary: Psychedelia.

A fascination with hallucinogenic drugs is a common trait of all countercultural patterns and it is an important symbolization of their rejection of the parental

³¹¹Ibid., pp. 149-54.

³¹²Ibid., p. 150. This is Roszak's interpretation of a poem by Allen Ginsberg, "How to Make a March/Spectacle," Liberation (January, 1966), pp. 42-43.

society. Such a fascination with the use of drugs may prove to be destructive to the movement as it may render the user totally insensitive to the recognition of what is valuable within the movement. Although the psychedelic experience is one potential avenue through which to explore consciousness, it has become the exclusive method used by some of its members. "At the bohemian fringe of our disaffected youth culture, all roads lead to psychedelia," Roszak comments. These young people believe they may expand the personality by chemical means which in turn will enable them to affect the social ideology and thence, the entire culture.

At the beginning of the 20th century, William James and Havelock Ellis had already studied the effects of certain drugs on the non-intellective powers. William James distinguished between "a normal waking consciousness" or "rational consciousness," and other potential consciousnesses. Almost fifty years later, Aldous Huxley and Alan Watts undertook further psychedelic experiments, hoping to gain new insights into the forms of consciousness and mysticism after a positivist science had made an interest in them seem meaningless. Why would the knowledge gained from experiencing abnormal states of consciousness not be a fit subject for scientific study? Why are not the available chemical agents used to unlock different

kinds of consciousness in order to learn from them? It is valid that such experiments have been conducted in connection with certain social movements, but the manner in which they were used pointed to the unhealthy manipulation of the mind rather than to further beneficial study.

Aldous Huxley and Alan Watts were gifted men, mature and cultured. They were earnest students in their study of "the shadowy layers of consciousness" and it was in this context that their hallucinogenic experiences were proven fruitful. But the young do not have the developed, mature minds which might lead them to learn from their drug experiences; instead they manipulate their drug experiences for selfish pleasure.³¹³ It is the

giddy child out to "blow his mind" and bemused to see all the pretty balloons go up. But when all the balloons have gone up and gone pop, what is there left behind but the yearning to see more pretty balloons? And so one reaches again for the little magic tube³¹⁴

Such abuses of psychedelics by "amorphous and alienated personalities" instead of providing an increased insight into consciousness, rather diminish whatever consciousness existed prior to this. The use of psychedelics may easily become a fixation, a demanding demon, an end

³¹³The Making of a Counter Culture, pp. 155-59.

³¹⁴Ibid., pp. 159-60.

in itself, a narrow obsession, the sole mode of experiencing. At the bohemian fringe of the Counterculture, psychedelics have been inflated into the status of an entire culture. The substitution of a part of the culture for the entire culture is no less than a form of decadence. It is reminiscent of those advertisements which offer a single package panacea for all the ills of life; or, as Roszak expresses it, "Start with a gimmick: end with a Weltanschauung." Add to these concepts the vicious relationships and the economic battles usually associated with obtaining drugs, and we have potentially a very dangerous situation.³¹⁵

Even if most of the flower children manage to steer clear of the more cynical and criminal aspects of the trade, their communities have nevertheless become a market more and more dominated by hard-nosed entrepreneurial interests that have about as much concern for expanding consciousness as Al Capone had for arranging Dionysian festivals.³¹⁶

The law has made the use of psychedelics into a police problem. The mass media have surrounded the entire drug culture with such hysterical pronouncements, that both the homes and the schools have often reacted accordingly.

³¹⁵Ibid., pp. 160-63.

³¹⁶Ibid., p. 163.

A young person, for example, who has smoked one marihuana cigarette is immediately classified as a dope addict. Under such circumstances, the person cannot admit to having indulged in such an experiment, although he may never use marihuana again. Therefore, innocent curiosity may turn into furtive behavior. It is tragic that the counter-culturists have permitted drug experimentation to such a degree that it may prove to be a vitiating force to the entire movement. The young, despite their avowed determination to create their own culture, have sought adult verification as well as an adult personification of their drug cult; this search has unerringly led them to Timothy Leary, the "promoter, apologist, and high priest of psychedelia." He is the person who has "done the most to push psychedelic experience along the way toward becoming a total and autonomous culture." Relationships between the experiences of psychedelia and religious mysticism, which were discovered by others, Leary has skillfully and convincingly conveyed to the teen-agers and to the college students. Leary and Ken Kesey successfully organized massive "trips" in public places; Kesey providing a spirit of fun and play while Leary assumed the role of the persecuted, yet triumphant prophet. Youthful listeners who were caught in a trap of depression and misery were moved by Leary's messages, which seemed to be positive and hopeful. Leary

imparted to them the belief that they represented the members of the new human race who had been baptized by the encapsulated sacrament of LSD. The fathomless wisdom of the ages, the wisdom of "rich and exotic religious traditions, occult powers, salvation," which were always present within them, would now open up to them and serve them. It will reincarnate them and enable them to revolutionize society. Leary uses the young for his political purposes. However much he may stress the religious character of the movement, soothes our fear of hippies, acid heads and the new flower tribes, and assures us that their search centers on finding the individual's internal freedom, the fact remains that only a revolutionized society would make all this possible.

His psychedelic movement does not advocate the tactics of riots or barricades, but those of withdrawal from the old society and the acceptance of a new life style. It is expressed in the motto "turn-on, tune-in, drop-out." The drop-out stage should not last too long, at most, two years.³¹⁷

The "psychedelic revolution" then, comes down to the simple syllogism: change the prevailing mode of consciousness and you change the world; the use of dope

³¹⁷Ibid., pp. 163-68.

ex opere operato changes the prevailing mode of consciousness; therefore, universalize the use of dope and you change the world.³¹⁸

It appears as simple as if it were neatly packaged and titled: The Change of Culture, History and Society Made Easy by the Use of LSD and by Going Underground. It is not imperative that LSD be the sole hallucinogenic agent, there are additional psychedelic drugs which will answer the purpose. Leary and his disciples have made the use of drugs in order to become goal achievers a categorical imperative for the young searchers. Leary's cult subscribes to the tenet of unlimited sexual freedom, which has made it also a number one "bestseller" for the counterculturist drug user.

Often people tend to associate psychedelics with troubled young people, but "it isn't dope that has bred the beat-hip generation." We are generally a drug-oriented society. We rely heavily on chemical agents for our health, for the relief of bodily and mental suffering. We are divided in our opinions of the advisability of drug induced emotional euphoria; they range from neutrality, to "maybe,

³¹⁸Ibid., p. 168. See also James R. Allen, M.D. and Louis Jolyon West, M.D., "Flight from Violence: Hippies and The Green Rebellion," American Journal of Psychiatry, CXXV (September, 1968), 120-25.

if absolutely necessary," to "anything which helps." As we are unable to evaluate the long-range effects of many of the recent chemical agents which are in use, our concern is genuine. This concern may also take the position of adamant resistance to any chemical therapy. The underground press warns its readers of the dangers of LSD and to beware of a "burn artist" (a seller of inferior narcotics).

There are positive aspects to the use of drugs which are used by doctors, for example, to quiet a violent patient to the extent that he may become amenable to the therapy which may save him from self-destruction. Many reputable citizens make use of drugs privately which serves as a safety valve, according to Roszak. "An occasional turn-on, a periodic orgy, a week-end freak-out" should not pose a threat to society when used for individual pleasure. Roszak believes that marihuana should be legalized.

To assume that the revolution will succeed by merely the legalization of psychedelic boosters is a grave error in thinking. Who could rationally accept the proposition that psychedelic drug usage would transform us ipso facto into a loving, gentle, innocent and free society? Is the underlying assumption that will power and insight are only component parts of a mere "electrochemical circuitry," to be totally controlled by shocks and chemicals? If the answers to the questions posed above are "yes"--then they

lend an air of credibility to the thesis of the psychedelic crusade that happiness and therefore an improved society rest entirely on a capsule.³¹⁹

Paul Goodman: Communitarianism and Gestalt Therapy.

Paul Goodman's writings range from social criticism, psychotherapy and education to political theory. The disaffiliated young, whose hunger for the viable social alternatives he knows so artfully how to assuage, have made him their champion. His visionary views of social improvement, coupled with his urgent pleadings to translate them into definitive actions, have won him the distinction of being "the foremost tribune of our youthful counter culture." Do you need something? Then make it or take and use it, is Paul Goodman's advice. Do you need a different kind of a university? Then abandon your present one and establish a new one. This advice which emanated from Paul Goodman, who is so widely read and who is much admired, may have had a profound effect on the many students who transferred from the traditional university to the free universities which have mushroomed throughout America. Goodman sacrificed the greater financial remuneration and the conservative peer group approval to teach in a free university.

³¹⁹ The Making of a Counterculture, pp. 169-77, passim.

This sacrifice served to earn him an ever higher approbation from the young people as they viewed it as an example of a man who did not have a foot in both camps but had made a stand and chose to adhere to its principle.

During their search for a new foundation which was strong enough to support their program for radical social changes, the youth became fascinated by exotic religion and psychedelics, but Paul Goodman's efforts were expended to seek the means to advance them beyond a world of mere dreams toward the reality of action. Here was an intellectual who witnessed to the fact that thought and action should and can act in concert with one another.³²⁰

This urgent effort to marry action to idea has not only won him the allegiance of young radicals, but has served as a highly important discipline upon the mindlessness toward which they weaken.³²¹

Through his Gestalt Therapy,³²² Goodman has assisted the countercultural movement to shift from the sociological approach to a more person-oriented, psychological concern.

³²⁰ Ibid., pp. 180-86, passim.

³²¹ Ibid., pp. 184-85.

³²² "Gestalt," The New University One-Volume Encyclopedia, 1967, 329: "a school of psychology originated by Max Wertheimer (1880-1943)."

His advice is to shed the artificiality in our behavior and to place a much greater degree of trust in the innate regulatory powers of the organism and of nature. Roszak particularly discusses "four major characteristics of Gestalt," which are present in Goodman's writings and within countercultural circles. Therefore, a brief resumé may deepen our insights into the effects of the Gestalt Therapy upon the youth movement.

There is a spontaneous, self-regulatory and mystical oneness between an organism and its environment, as witnessed by the continual and reciprocal adjustments to one another. The body does not need to be forced to function, people do not need to be forced to express sociability nor does nature require our promptings that it support life. Alienation expresses our distrust in these self-regulatory processes, so that we feel a compulsion to direct and regulate ourselves as well as our environment. "Gestalt, then, finds the secret of health in the sub-intellective processes which, if left to their own ingenuity, take care of themselves," Roszak explains. When we have lost our faith in any such self-regulation, we are then forced to become skeptical of the social relations between humans or the rapport between man and nature, assuming these to be untrustworthy unless they are made good with the assistance of law and those who represent expertism. The Gestalt

theory, "a species of Taoism diagnosed rather clumsily as Western psychiatry," would rather leave the act of balancing to nature and to human consciousness, that symbiotic "pattern of mind, body, and society," than to the self or to some agency.

A person must be experienced in his totality. A person's knowledge tells us only the partial truth about that person; we have the whole picture only as we see him as he is, with his hidden thoughts and feelings as well as his overt behavior, his defense mechanisms as well as his environmental context, what he says as well as how he says it. To require this openness in a person makes him vulnerable to scorn, rejection and blackmail, but it does create an atmosphere of truthfulness, honesty and innocence, and it proves to be very attractive to young people. The revelation of innermost secrets, such as is often illustrated in the writings of beat-hip writers, has made them very vulnerable to the exploitation of sensationalism.

Being whole and being truthful means that a person must be himself at all times. If he feels frustrated, resentful, angry, filled with hatred, both aggressive and violent, he must be allowed to express these feelings through screams, growls, kicking, punching and other physical releases which are harmless insofar as he acts as his own monitor. Likewise, the more positive aspects of the

personality must be given an opportunity to express themselves.

Gestalt Therapy discusses the spontaneous self-regulatory processes and the natural exchanges between organism and environment, but it fails to make a clear distinction between what is natural and what is unnatural. It leads us to assume that self-regulation is responsible for health as well as for disease, for creation as well as for destruction. However, how are we to judge what is natural and what is unnatural? Roszak thinks that Goodman uses the terms "natural" and "unnatural" in a moral and aesthetic sense: synonyms for "noble-base" and "beautiful-ugly."³²³

Goodman believes that humanity consists of good and evil, of wisdom as well as foolishness, of admirable as well as despicable characteristics. Young people are often rebuked for behaving irresponsibly and immaturely, as well as for refusing to join groups which have dedicated themselves to improving society. Many of these young people are so alienated from the extant society that they will not submit themselves to these activities which they consider a form of self-betrayal. They do not wish to indulge in any periodic or partial commitments; they seek a continuing and

³²³The Making of a Counter Culture, pp. 187-97, passim.

all-embracing life style built upon the dictates of their vision. They long for a community in which they find love and respect, lasting friendships, children, food and honorable work. It is essential, however, that a community be flexible enough to absorb the foibles and weaknesses of its members. The young search for the ideas which will be useful in building this utopian community. Goodman has proven himself to be a valuable architect of communitarian ideals. Roszak assures us it "is Goodman's communitarianism which is . . . his greatest and most directly appreciated contribution to contemporary youth culture." Other sources are "the life-way of Indian tribes, utopian precedents, the seventeenth-century Diggers, the French communities at work, the Israeli Kibbutzim, the Hutterites." History alone will return the verdict of success or failure when the chapters are written about the communitarian experiments of the 20th century. However, if the counterculture communes are to succeed, the young must be sensitive to the evils of society in order to build a model of a new life style which exemplifies its freedom from them. Only then "these frenzied and often pathetic experiments in community" have the chance to succeed. Goodman is one of the few social philosophers, through his ideas propounded in Gestalt Therapy, to whom they may turn for verification as it was Goodman who, long before the appearance of beatniks and hippies, laid "the

theoretical foundation of the great drop-out."³²⁴

polarizing forces: Technocracy and Objective Consciousness.

In contrast with their European counterparts, the American counterculturists knew that piecemeal confrontations with society could not effect the total restructuring of society. Technocracy, representing an economic and political power structure, is an excellent shock absorber when it is confronted by the activities of dissenters. Submission to its way of life rewards its supporters by offering them ample satisfactions congenial with the technocratic society. Counterculturists must totally alter the cultural and economic contexts of technocratic life. Roszak defines technocracy as "that society in which those who govern justify themselves by appeal to technical experts who, in turn, justify themselves by appeal to scientific forms of knowledge." Thus, science is the highest authority. The characteristics of science and technocracy in daily life are: the techniques of modernization; rationalization; planning; efficiency; co-ordination; the concentration of human power and a complexity of multitudinous administrative offices manned by a vast corps of experts who are essential

³²⁴Ibid., pp. 198-204, passim.

if a human and computerized disaster is to be avoided. All of living, from the most technical matters to the most personal aspects of life, have become subject to the hierarchy of technocratic values and to the professional attention of the experts. So all pervasive do these values and dependencies become, that they are perceived as a cultural rather than as a political phenomenon. If particular pressure groups exploit and manipulate them to achieve their goals, what must we consider these acts but purely political expediencies?

The values of integration, control, and achieving a rational modus operandi are often sought by corporations, not as values sought for their intrinsic benefits, but simply to achieve an advantageous competitive position in the struggle to maintain superiority. Even the primary instinct to achieve sexual satisfaction may be used for the benefit of technocracy through making sexual permissiveness available as a reward for those who have positions of power within the system. Education has become a tool value to technocracy by training young people to meet various bureaucratic needs. The promises of achieving power, status and wealth may serve to act as strong incentives. Similarly, there are other concepts and values which are being constantly manipulated by the technocracy to further its own ends.

The philosophy of technocracy is sufficiently convincing that it has led us to believe that our vital needs are, in reality, merely technical in character, ergo, only technocracy may satisfy them. Technocracy claims that our needs have been analyzed by the experts to such a high degree, that any failure to meet them must lie within the realm of communication. In order to solve this, or any other problem, the State and the corporate structure have only to call upon one of its experts, a group which represent the elitist corps. They, theoretically, are able to tell us, not only what we need but how to obtain it.

Through the processes of analyzing needs, providing for their satisfactions, and manipulating rewards, technocracy has been able to define for the citizenry what is freedom, joy and their fulfillments, and to subtly deflect a sense of loyalty and commitment away from the personal life (the home, the inter-personal relationships, the Church) towards the support of the technocratic society, the impersonal. Such a highly developed system of complex and interlocking manipulative devices needs the services of those who claim the expertise. The industrial system, private or socialized, has naturally evolved into a regime of co-ordinating agents. Any system, which attempts to realize the perfect organization through the manipulative efforts of its experts, regardless of its rewards, may be

rightfully termed a technocratic system.³²⁵

The knowledge which qualifies a person to be called an expert, originates from the objective consciousness of science. Objective consciousness rejects both subjectivity and personal involvement. The deification of the scientific consciousness has infected our society. It has affected our actions, our feelings, our total mode of expressing what we believe. Technocracy requires our acquiescence and our dedication to its ideals. It has numbed our sense of the transcendental for we have substituted temporal values for eternal values.

Other societies have invested their sense of signification and value in mythology, but our society has arbitrarily invested it in the objective consciousness, demythologizing itself. A skeptic refuses to use his creative, visionary powers because he is determined to view the world from a purely materialistic viewpoint. The scientist may be characterized by a narrow view of life. He admits only those facts which support his basic life style, giving little time to the development of his imagination or a vision of life which feeds on faith and revelation. Objective

³²⁵Ibid., pp. xiv, 3-19, passim.

consciousness suppresses what it considers to be erroneous or fallacious, while accepting as valid whatever it considers proper and useful to technocracy.³²⁶

Roszak suggests a more thorough study of objective consciousness and the psychology of science. He distinguishes three major traits of objective consciousness.

In-Here and Out-There realities.

Objective consciousness separates reality into an esoteric essence, called "In-Here" and an "Out-There" which comprises all else. The In-Here, which Roszak locates in the forebrain, is often named "ego, intelligence, self, subject, reason." He defines it as "that place within the person to which consciousness withdraws when one wants to know without becoming involved in or committed to that which is being known." In-Here has no self-investment in Out-There, but it meets Out-There incognito, observing it as a mere spectator does. In-Here does not even acknowledge the "passions, hostilities, joys, fears, and lusts," "the incarnate feelings, physical urges, and wayward images" within the person in which it presides. The personal contents of In-Here become increasingly depersonalized, because any study of the "body, feelings, emotions, moral

³²⁶Ibid., pp. 208-16, passim.

sentiment, sensuous enchantment" must be based on Out-There, and the less In-Here there is, the more Out-There will be available to be studied and known.

The command and control center.

In-Here is a desirable, reliable and safe place; a place of learning, planning, control and watchfulness. It creates Out-There and then studies it as if it cannot be trusted, as if it had no ingenuity or dignity and only presents unpredictable hazards. The initial act of In-Here, while observing Out-There, is to organize and classify in a very cold and disinterested manner its perceptions of Out-There, thereby assigning meaning to Out-There and its activities. When Out-There threatens to become dangerous, In-Here intervenes and manipulates it back into the desired place of order. Thus, In-Here is the "command and control center" of a person, while in the larger society, this function is assumed by the technocracy.

A feeling intelligence is replaced by a cold machine.

In-Here struggles constantly to free itself from an involvement with irrational "sensuous contact, fantasy, spontaneity and concern," but it cannot escape a strange need "to moralize, to joke, to hate, to love, to lust, to fear." In order not to succumb to these dangers, it has

invented the machine to take its place as the command and control center. The machine has become man's "artificial intelligence," with never a disturbance or involvement, but always displaying a perfect concentration and self-control. It symbolizes the cold, unfeeling and disinterested objective consciousness which has replaced the consciousness which constitutes the self with its experiences of joy, creativity, acceptance, rejection, sorrow and confusion.

Once the machine had become lord and master, the technocracy began to redesign everything in order that it could be mechanically processed, including education. It is essentially a technocratic trait to subtly, ingeniously, steadily replace the human element whenever possible, thus creating a life style of alienation, indifference, callousness, exploitation and manipulation. Briefly, objective consciousness has become the alienated life. It does represent valuable concepts, but too many categories of a higher value priority are discarded or traded for too little to equate as a valid exchange. How may we abandon the experiences which are offered to us through song and story, of the beauty of symmetry, color, movement and the expressions of joy which these afford us? Each of these are a

part of that reality "toward which the entire human being reaches out for satisfaction."³²⁷

When we challenge the finality of objective consciousness as a basis for culture, what is at issue is the size of man's life. We must insist that a culture which negates or subordinates or degrades visionary experience commits the sin of diminishing our existence.³²⁸

The individual must become aware of the suffering and restriction which the objective consciousness has inflicted upon his total life experience. He must not disregard his need "for knowledge, for passion, for imaginative exuberance, for moral purity, for fellowship," for spontaneity and directness. All experience must become the substance from which each person builds a life style. Workers on the assembly line, doctors in the hospitals, Priests in the Church, teachers in the classroom should seek to involve their full selves in their work, not merely fragmented bits which are reserved for the performance of their daily work. We must open our consciousnesses and our consciences to recognize the often untapped capabilities which lie in each person to be humane, creative and unique in their offerings to others. If we trust ourselves, as well as others, we

³²⁷Ibid., pp. 208-34, passim.

³²⁸Ibid., p. 234.

may expect them to react accordingly by revealing themselves as they are and with their hopes of what they wish to become. Our task is to help one another to reach the fruition of goals which represent Chardin's Omega point.

In prior generations, science and technology had the highest value priority, however, the depersonalization and alienation which have accompanied them became so distasteful, that the resentment arising from them became a focal point of the countercultural movement. The counterculturists do not accept an objective, technocratic ego which is "an isolable, purely cerebral unit of identity." This ego is endowed with non-intellective consciousness. They emphasize in their manner of living a psychic quality rather than a materialistic one. The young search for new forms of community in which the person, rather than his status is the criterion for admission to the community. Because there were no experts qualified to pass judgment in these areas, the counterculturists were forced to rely on the peer group efforts to convince others of the sincerity of their movement and thence to recruit new members who would be willing to experiment with them on a trial and error basis. Further experimentation will be necessary before the growth period of the movement stabilizes and a generally accepted ethos develops. One approach used to effect conversions to the movement is the testimonial of an individual

who witnesses silently and peacefully to a life style of "innocence, generosity and manifest happiness," thereby changing the onlooker's sense of reality. The counter-culturists must unite through communal bonds in order to safeguard their own feelings and beliefs, and to save those who have dropped out of society, and to thereby witness effectively to the outsiders.³²⁹

The feelings, beliefs and interests of contemporary students, as well as non-students, differ radically from the values and assumptions which held the young together in prior centuries. It is not a certainty that the experiments in mysticism, drugs, communitarianism and the battle with alienation will ever develop a counterculture which will survive long enough to bequeath its heritage to future generations.

Youth centered concerns.

There are many explanations given to us in an attempt to clarify the underlying reasons for the discontent and negativistic expressions of it by contemporary youth. They might be touched upon as follows: one, permissive parents who impart to their young a monstrosly over-developed

³²⁹ Ibid., pp. 55, 198, 205-08, 235-38, 266.

sense of self-importance; two, the pervasive atmosphere of the "conspicuous consumption" technocratic structure; three, a society which needs only a small number of the young for its labor force, thus permitting them to enjoy an inordinately long period of the ease and drift of childhood and adolescence; four, the reassurance of economic security which is given by the home, the part time job market and the possibility of obtaining scholarships and grants; five, the educational systems which encourage self-expression and self-indulgence without a concurrent sense of responsibility for the self in relation to the community. These factors, added to the ethics of commercial exploitation, have been contributory reenforcements to the culture of dissent.

Adolescence has assumed a status of its own; it is no longer considered to be a relatively brief period between childhood and adulthood.³³⁰ The Counterculture has posited it as a permanent life style. Young people have been permitted to act out their phantasies until society has become uneasy, wondering if they have not become a threat to its status quo existence.

³³⁰ Kenneth Keniston, "Young Radicals," op. cit., pp. 264-72, passim.

There are counterculturists who do assume the stance of adults, but there are others who do not and continue to assert their rights to pleasure and freedom while aggressively resisting any form of discipline. Many such individuals, for example, resist any imposition of discipline in the educational system. University administrators rather timidly suggest to these students that they must behave in a responsible manner and yet they are not prepared to either relinquish their authoritarian tenure rights or to reach a compromise with the students which amounts to little more than a token gesture on both sides. The administration stands, the students balk and little is accomplished towards the education of either group by the other.

Those young people who refuse to mature, the incorrigibles, "either turn political or drop out. Perhaps they fluctuate between the two, restless, bewildered, hungry for better ideas about grownupness" Attempting to improvise one's own criterion of adulthood may invite troubles. They become beggars, bumming around the bohemiae of America and Europe, sometimes as far as India, the Mid-East and Southeast Asia. Many of these self-styled elitist vagrants from well-to-do middle class homes receive monthly checks, others literally starve. Venereal diseases and

narcotic addiction are common to both groups.³³¹

What are the alternatives offered to the counter-cultural people who have not dropped out of school or society? Roszak has a rather depressing answer.

For the time being, the situation makes it next to impossible for many of us who teach to carry on much in the way of education among the dissenting young, given the fact that our conventional curriculum, even at its best, is grounded in the dominant Western tradition. Their interests, when not involved with the politics of revolution, are apt to be fathoming phenomena too exotic or too subterranean for normal academic handling.³³²

Many of the students enrolled in universities want renewal and experimentation within their immediate area of education. They resent it that education never seems to touch the deeper levels of their personalities and that it does not seem to offer any personally redeeming values. They refute the widely held belief that the life of the spirit, which includes the visionary imagination, is divorced from the intellect. The young quarrel with the viewpoint which holds the life of the spirit as

³³¹Ibid., pp. xi-xii, 27-33. For details on drug abuse in America, see National Commission on Marihuana and Drug Abuse, Second Report of the Commission, Drug Use in America: Problem in Perspective (Washington, D.C.: U.S. Government Printing Office, March, 1973). See also Appendix, its companion book.

³³²The Making of a Counter Culture, p. 141.

(1) a lunatic fringe best left to artists and marginal visionaries; (2) an historical boneyard for antiquarian scholarship; (3) a highly specialized adjunct of professional anthropology; (4) an antiquated vocabulary still used by the clergy, but intelligently soft-pedaled by its more enlightened members. Along none of these approaches can the living power of myth, ritual, and rite be expected to penetrate the intellectual establishment and have any existential (as opposed to merely academic) significance.³³³

We may reasonably predict from these trends that the next waves of students will demand significant changes in the curriculum, especially in the realm of the study of the non-intellective aspects of the personality.³³⁴

³³³Ibid., p. 146.

³³⁴Ibid., pp. 147, 256.

CHAPTER III

A CRITICAL COMPARISON

OF REICH AND

ROSZAK

Biographical Notes

Charles Alan Reich was born in New York on May 20, 1928 of Jewish, upper middle-class parents. His father was a physician, his mother was an educator. Reich attended a private preparatory school in New York. He received his Bachelor of Arts degree in 1949 from Oberlin College in Ohio as a history major. Reich ranked first in his class in college, having received exceptionally high grades. Reich continued his education at Yale Law School where he received a Bachelor of Law in 1952. As the editor of the Yale Law Journal, Reich developed his abilities as a writer in his chosen profession. In 1952, he passed the New York state bar examination and became an associate of a Wall Street law firm. Supreme Court Justice Hugo LaFayette Black conferred upon Reich the honor of having him serve as

his law clerk and "took him into his home and treated him like a son." In 1954, Reich was admitted to the District of Columbia bar. After a brief period with a Washington law firm, he joined "one of Washington's most prestigious firms," the law firm of Arnold, Fortas and Porter, where he specialized in "the relationships between the large corporations and federal agencies," which later he so vigorously condemned in his book when he speaks of the Corporate State. Reich remained with this firm from 1955 until 1960 where he became a "specialist in public and property law" as well as a philosopher-writer in legal matters. Concurrently, he further developed his cultural interests in literature and the theatre. In 1960, Reich "accepted an oft-repeated invitation" to teach at the Yale Law School. As an associate professor he taught "property and constitutional law" and was made a full professor in 1964. The Dean of his school tells us that Reich was a splendid teacher and a promising writer in the legal field. He seemed destined to become as brilliant a professor as he had been a practicing lawyer. However, Reich's personal history was not to fulfill the conventional Establishment dream. By the mid 1960s, he began to despair of what he believed to be the destruction of civil liberties. By the end of the 1960s, when he wrote his book, he recognized the revolt of the young and acknowledged the necessity of

a revolution which would build less hateful relationships between men and toward society.³³⁵

Erich Segal, who has known Reich for years, describes him as "a warm, sensitive man in search of an obsession," enjoying a "peaceful life-style."³³⁶ Reich grins constantly, wears bell-bottom and ill-fitting trousers, displays love beads around his neck. While shunning the Law School faculty, he strongly identifies with a group of alienated hippie-like students whose ideas, life styles and limitations he seems to assume.³³⁷

As Reich is a bachelor, he is able to spend his free time as he pleases, in the coffeehouses with students or elsewhere. He is very popular with his students, who number over 600 in his course. As a teacher, he gives them the benefits of his experiences and is open to learning from them. They have modified his pessimism. His students love him because he deals "with problems that bother them."

³³⁵"Reich, Charles A[lan]," Current Biography, Vol. 33, No. 6 (1972), 39-40.

³³⁶Paul Wilkes, "Yale Is No. 1 With the Promotor & the Idol," Look, April 6, 1971, p. 62.

³³⁷L.E. Sissman, "Innocent Bystander," The Atlantic, June, 1971, p. 30.

They see in him "a cult figure." Reich fights such a personality cult. "I want to be known for my ideas, not for my personality," he once said.³³⁸ The fact remains that he has become an "acolyte of youth," a spokesman for the alienated young. In his book he has attempted to "base an ideology on it."³³⁹

Reich has very definite ideas about education as one may glean from reading the section on Consciousness III. He has every intention to practice what he preaches: "If I don't have the sense to learn the lessons of my own book, then I might as well forget it"³⁴⁰

Reich's book has a tremendous appeal as he seems to depict an individual who is driven by a vision. He is its prophet and its mover; he has taken a position and commands its followers to do likewise. He is convinced of the righteous indignation amongst today's youth directed at an alienating and inhuman, abusive and all-pervasive power complex, from which there seems to be no escape except by revolt, withdrawal and the search for possible alternatives.

³³⁸Wilkes, op. cit., p. 62.

³³⁹Sissman, The Atlantic, June, 1971, p. 30.

³⁴⁰Wilkes, op. cit., p. 62.

Reich identifies with this group, acting as their advisor and mentor. His entire personality seems to be directed to their cause, it seems inseparable, the public and the private image become one. His book has probably become so popular, because it consists of simple statements of problems, failures and possible solutions rather than the more stilted, philosophical, critical and historically penetrating discussions found in Roszak. The dialectic is more that of a lawyer than a philosopher.

Theodore Roszak was born in Chicago, Illinois on November 15, 1933 of Catholic, working class parents. His grandfather, Kaspar, migrated from Poznan, Poland to Chicago in 1909. Theodore J. Roszak, the sole surviving parental uncle, resides in New York city and one aunt is living in Chicago.³⁴¹ Roszak's father, Anton, a carpenter, together with his wife, Blanche and their two sons moved to Los Angeles in 1949. Roszak, currently residing in Berkeley, California, married on June 1, 1956. His wife, Betty, is a Phi Betta Kappan and the Roszaks have one daughter, Kathryn.³⁴²

³⁴¹"Roszak, Theodore," Current Biography Yearbook, Vol. 27 (New York: The H.W. Wilson Company, 1966), p. 339.

³⁴²"Roszak, Betty, 1933-," Contemporary Authors, Vols. 29-32 (Detroit: Gale Research Company, 1972), p. 533.

Roszak attended schools in Chicago, New York, Florida, and Los Angeles. Roszak attended the University of California from 1953-1955 in Los Angeles, then moved to Princeton, New Jersey, receiving his doctorate from that university in 1958. During 1959-1963, he taught at Stanford University in California. For one year, the Roszaks served as editors of the "Peace News," a pacifist weekly in England. Beginning in 1963, Roszak has taught at California State College in Hayward. He is a professor of history and interdisciplinary studies; he also chairs the History of Western Culture Program. He has written three books, edited two and contributed articles to numerous magazines.

The volume, entitled "The Dissenting Academy," was edited by Roszak. He wrote the preface and contributed one article to the collection of essays. This book was chosen in March, 1969 by a group of 300 representatives from 68 campuses as a basic manifesto of radical academic reforms. This group in their discussions voiced their resentment of professors who evidenced greater concern with the publication of their academic achievements amongst their peer group than they were with the development of educational materials which would impart to the students valid bases on which to build their lives. The dissenters viewed such

professors as lacking in loyalty to their particular schools and of expressing no interest in taking active parts in social causes.³⁴³

For many years, Roszak has been concerned with the questions of personal commitment; value judgments; the introduction of feelings and the relationships between thought and action as being relevant and necessary factors in the educative process.³⁴⁴ He has been troubled by the intellectualization of morality and religiosity and their subsequent separation from one another as well as their waning impact on daily living. He issues warnings against the deadening cult of objectivity and the threats of power politics: first, to his fellow academicians; second, to women as victims of men and thirdly, to the young, the repository of the hopes to rejuvenate society. Roszak channels his efforts to the youth today; he seems to have become a participator as well as an historian-philosopher. "The Making of a Counter Culture" would seem to reveal Roszak as a possible member of the countercultural elitist corps, if he so chose, while in the volume, "Where the

³⁴³"Professors, The Dissenters," Time, April 5, 1968, p. 69.

³⁴⁴F. Yorick Blumenfeld, "All-Purpose Brothel?," Newsweek, February 12, 1968, p. 60.

Wasteland Ends," written only a few years later, Roszak definitely identifies with the young.³⁴⁵ In this book, he elaborates on many of the points which he had made in his first book. He seeks to encourage the shaken adherents of the Movement and to attempt to strengthen their brittle scaffolding. Roszak has become less critical, more accepting, further identifying himself with the alienated youth.

Roszak emphasizes the necessity of developing vision and the visionary imagination. However, he does not display the flamboyant and dynamic nature which Reich has developed in order to become an academic "Pied Piper." Roszak expresses himself within the context of a greater philosophical framework which leads him to trace the influences of certain persons and their ideas in shaping the Movement. Roszak very clearly issues warnings to the young of the possible dangers which are inherent in experimentation without the guidance of mature minds. Dissatisfaction, malaise and alienation have captured us unprepared to meet them with valid alternatives. We tend to ignore whatever we fear or do not understand to such an extent, that we are unable to cope with them effectively. Roszak, the

³⁴⁵George Stade, "The Conversion of a Square," New York Times Book Review Section, September 24, 1972, p. 1.

historian, points out the individual and collective factors which have influenced the youth Movement as a sequential process, not as a sensational moment in which the Movement sprang forth as a fully developed counterculture, but which developed over a period of years.

Roszak considers himself to be a lapsed Catholic. However, he very consistently stresses the religious aspects of the counterculture. In his words: "The main difference between Reich and myself is that his treatment is far less cautious and critical in dealing with young people, I think, misses the religious dimension of contemporary cultural change. I take the religious aspect to be central and of the greatest long range importance."³⁴⁶ Roszak has substantiated this in his writings.

Reich believes that the counterculture has its roots in the disappointments of the population in the original image of the founding fathers. He believes that the original settlers, who were forced into the economic mould of Consciousness I, were the disillusioned forefathers of the present-day dissidents. Roszak, on the other hand, sees the counterculture as an attempt to regain the lost

³⁴⁶Letter from Theodore Roszak, Berkeley, California, April 24, 1974.

elements of the primitive peoples, the magic of life, the "wonder of it all." He views the counterculture disciple as a searcher for the basic philosophic positions lost or destroyed in the race to gain technocratic supremacy.

Though weary of the drug culture, he sees it as an attempt to regain a lost innocence.

Reich is more of an activist and participant in the counterculture than is Roszak, the passive commentator. Reich wants to toss the flowers to the bystanders; Roszak wants to know more about the garden in which they grew. Reich is a doer; Roszak is a spectator and analyst.

While Roszak does not discuss the topic of education, Reich is inclined to blame the "failure" of education on its methodology as well as its enforced subject matter. Reich is an exponent of the experiential theory of education. He wishes a student to be self-motivated and self-taught. The school should offer the opportunities, but shall not make demands or set any requirements; on the contrary, it is to follow the demands of the student. The student becomes the actor; the school and its personnel the stage. Teachers and students alternate roles. From bitter experience the countercultural people have found that it seems nearly impossible to convert existing schools to their new way of thinking. They then began to experiment with "Free Schools" or "Alternative Schools."

Reich, as well as Roszak, have given a good deal of attention to the birth of a new awareness developing among the youth; it is called the new consciousness. It has historical antecedents, in fact, one might term it the history of man, his evolution. It is a universal phenomenon, rich with personal implications. It is our birth, our life and our eschatological framework. It is personal, although it belongs to the universalities, for as one delves more deeply into the complexities of consciousness and its multiple modes of expression, one finds it as a prism which changes color according to the hour, the seasons of the mind and of the year. We search for words to describe this consciousness (or awareness) and suddenly we are lost in the mazes of its existential and experiential essence.

The New Consciousness

In the following study, it may become evident how Reich and Roszak understood consciousness and which characteristics they attributed to it.

Consciousness or the state of being conscious is synonymous with alertness, awareness. One may be aware of a situation, a condition of life, the existence of someone or something. This awareness may extend itself into time and into space, or it may be restricted in both content and extent. As a general concept, it does not refer to merely

mental processes, for the will, the emotions, and sensations also participate in the workings of the consciousness.³⁴⁷

Although some behavioral psychologists view consciousness even more generally as "the total common integrated activities of an individual which constitute the personality,"³⁴⁸ no commonly accepted definition of the word seems to exist.

What is this new consciousness?

Reich considers every form of consciousness to be a reaction to a way of life which must perforce enlarge itself as new situations occur.³⁴⁹ The situation and our view of it are the extant reality. Whatever these realities are, that is, within the realm of economics, politics, psychological, religious or medical changes which alter our situation, we must deal with them in the manner in which we live, we must begin to view them through different eyes, or if one prefers, with an altered form of consciousness.

³⁴⁷ See "Consciousness," Webster's Dictionary, 1963, p. 176.

³⁴⁸ See "Consciousness," New University One-Volume Encyclopedia, 1967, p. 192.

³⁴⁹ The Greening of America, pp. 20-21.

This closely approximates wisdom, an acquired trait, which in turn makes us and our deeds extremely valuable to others.³⁵⁰ "What Consciousness III represents . . . is the beginning of the development of new capacities in man--capacities essential to living in the present age" ³⁵¹ Today, there are such rapid and multitudinous changes, that we suffer from a time lag and no consciousness could possibly provide the necessary adaptations without changing itself also, and so "almost by definition the new consciousness will always be growing and changing," "till it becomes Consciousness IV, or V, or VI."³⁵²

All of this search for increased consciousness culminates in an attitude that is . . . a desire for innocence, for the ability to be in a state of wonder or awe. It is of the essence of the thinking of the new generation that man should be constantly open to new experience, constantly ready to have his old way of thinking changed, constantly hoping that he will be sensitive enough and receptive enough to let the wonders of nature and mankind come to him.³⁵³

To Reich, the essence of the new consciousness is to be found in: "constant change, and constant growth of each

³⁵⁰ Ibid., pp. 416-17.

³⁵¹ Ibid., p. 387.

³⁵² Ibid., p. 395.

³⁵³ Ibid., p. 284.

individual";³⁵⁴ "its liberation, its change of goals, its search for self, its doctrines of honesty and responsibility";³⁵⁵ having "the power to choose a way of life";³⁵⁶ acquiring the "freedom to have non-material goals; liberation of man's faculties for dealing with non-material goals";³⁵⁷ "That precious ability to see [one's own individuality]";³⁵⁸ experiencing "the recovery of self that marks conversion to a different consciousness."³⁵⁹

The new consciousness could be aptly expressed in the slogan "a 'new head'--a new way of living--a new man."³⁶⁰ It "is not a set of opinions, information, or values, but a total configuration,"³⁶¹ expressing the totality of what the person sees of reality. Consciousness, thus defined,

³⁵⁴ Ibid., p. 251.

³⁵⁵ Ibid., p. 335.

³⁵⁶ Ibid., p. 385.

³⁵⁷ Ibid., p. 302.

³⁵⁸ Ibid., p. 37.

³⁵⁹ Ibid., p. 18.

³⁶⁰ Ibid., p. 3.

³⁶¹ Ibid., p. 13.

must include those componential parts of an individual such as his "background, education, politics, insight, values, emotions, and philosophy," in short, everything which he uses consciously to create his own life and which affects the lives of others and thereby society at large. "It is the whole man; his 'head'; his way of life."³⁶² The new consciousness searches for "a new knowledge of what it means to be human . . . ,"³⁶³ for no less than "the recapture of [the carefree and pleasurable] life itself."³⁶⁴

Roszak's interpretation of the new consciousness is to be found in his books "The Making of a Counter Culture," "Where The Wasteland Ends" and in his contribution to "Sources," edited by him.

According to Roszak, the unhappiness of today's disaffiliated youth, "who tend heavily toward action and non-intellective modes of consciousness,"³⁶⁵ "strikes beyond

³⁶²Ibid., p. 15.

³⁶³Ibid., p. 4.

³⁶⁴Ibid., p. 311.

³⁶⁵The Making of a Counter Culture, p. 186.

ideology to the level of consciousness, seeking to transform our deepest sense of the self, the other, the environment."³⁶⁶

The manner in which we behave is determined by our vision of life, as we experience ourselves in relation to the sacred and the secular. Powers beyond ourselves may greatly influence this vision, but "there lurks behind our socially certified morality some primordial world view which dictates what reality is, and what, within that reality, is to be held sacred."³⁶⁷

We have no serviceable language in our culture to talk about the level of the personality at which this underlying vision of reality resides. But it seems indisputable that it exerts its influence at a point that lies deeper than our intellectual consciousness.³⁶⁸

The counterculture, in its severe critique of the technocracy, explores "the modes of non-intellective consciousness."³⁶⁹ It is a reaction to the objective consciousness, through which the technocracy holds a "particular power" over us. From Roszak's description of this

³⁶⁶ Ibid., p. 49.

³⁶⁷ Ibid., p. 80.

³⁶⁸ Ibid., pp. 80-81.

³⁶⁹ Ibid., p. 207.

objective consciousness, we may then surmise the essence of the new consciousness.

There is but one way of gaining access to reality--so the myth [of objective consciousness] holds--and this is to cultivate a state of consciousness cleansed of all subjective distortion, all personal involvement. What flows from this state of consciousness qualifies as knowledge, and nothing else does.³⁷⁰

"In the case of the counter culture, then, we have a movement which has turned from objective consciousness as if from a place inhabited by plague" ³⁷¹ It wants to be freed from this consciousness of the technocracy, which "rejects spontaneity, self-regulation, animal impulsiveness," because it believes that "spontaneity, imagination, directness of awareness and manipulation," ³⁷² are important. It is "the primary project of our counter culture" to repeal the reductive rationality of objective consciousness. ³⁷³ "When we challenge the finality of objective consciousness as a basis for culture, what is at issue is the size of man's life," ³⁷⁴ for objective

³⁷⁰ Ibid., p. 208.

³⁷¹ Ibid., p. 215.

³⁷² Ibid., p. 198.

³⁷³ Ibid., p. 240.

³⁷⁴ Ibid., p. 234.

consciousness has no room for "love, tenderness, or passionate wonder"; it wants us to be "cleansed of all those murky passions, hostilities, joys, fears, and lusts which define my person" ³⁷⁵

It is not of supreme importance that a human being . . . should be right, rational, knowledgeable, or even creatively productive What is of supreme importance is that each of us should become a person, a whole and integrated person in whom there is manifested a sense of the human variety genuinely experienced, a sense of having come to terms with a reality that is awesomely vast. ³⁷⁶

During the era of Romanticism, many risky and disastrous experiments were undertaken in the search for "extreme states of experience" and the "exploration of the personality." By and large, Roszak believes that the Romantics' "passion to explore the most forbidden reaches of the mind," and the "uncanny power of the mind," which they termed "imagination," illustrated that we are able to expand our consciousness, our concept of the reality which surrounds us. The Romantics believed that imagination exemplified an originality of the intellect and "visionary power." "Sudden ecstasy, an awareness of the heavens and earth swept by awesome presences, the mind on fire with

³⁷⁵ Ibid., p. 219.

³⁷⁶ Ibid., p. 235.

rhapsodic declaration" were part and parcel of it.³⁷⁷ In the light of such vision, they studied the personality.

They attended to dreams, hallucinations, suicidal depressions, narcotic reveries, morbid fantasies, ecstasies, epiphanies, demonic seizures, panic, mania, frenzy . . . to the full variety of consciousness.³⁷⁸

In a similar fashion, contemporary youth has resumed experimentation with the visionary powers of the mind. However, not all of their interests are commendable nor are they contributory to the progress of man.

When I say that the counter culture delves into the non-intellective aspects of the personality, it is with respect to its interest at this level--at the level of vision--that I believe its project is significant.³⁷⁹

The bohemian fringe of the counterculture "is grounded in an intensive examination of the self, of the buried wealth of personal consciousness."³⁸⁰ Such expansion of the personality will not be acquired through any form of

³⁷⁷Theodore Roszak, Where The Wasteland Ends, Anchor Books (Garden City, New York: Doubleday & Company, Inc., 1973), pp. 268-70.

³⁷⁸Ibid., p. 268.

³⁷⁹The Making of a Counter Culture, p. 81.

³⁸⁰Ibid., p. 62.

formal training such as may be found in a school, but rather "by a naive openness to experience."³⁸¹ It may occur while living in the midst of an anti-personalist society. "Science, for so long regarded as our single valid picture of the world, now emerges as . . . a school of consciousness, beside which alternative realities take their place."³⁸²

In contrast to the sense of beauty, discerned by objective consciousness in "generalized orderliness," "formal relationships," "the neat classification," and "the efficiently solved puzzle," the magical vision of the new consciousness sees "the beauty of the deeply sensed, sacramental presence. The perception is not one of order, but of power. Such experience . . . may begin and end in an overwhelming sense of mystery. We are awed, not informed."³⁸³ All that is needed to transform our lives and our personalities is "the white-hot experience of authentic vision," only one precept, one prayer, one poem, one picture

³⁸¹Ibid., p. 236.

³⁸²Where The Wasteland Ends, p. 203.

³⁸³The Making of a Counter Culture, pp. 252-53.

may be sufficient, "were we but opened to the power of the word, the image, the presence before us."³⁸⁴ Openness and the freedom to search for the self may yet transform us. According to Timothy Leary, "the key to what's going on with the young people today, is individual freedom."³⁸⁵ No one seems to be too explicit about how these wondrous transformations may occur, but Paul Goodman believes in certain mysterious self-regulatory processes between organisms and their environments. Discussing Paul Goodman's ideas, Roszak offers the following comment:

one must imagine processes happening of their own accord, producing the numberless symbiotic patterns and balances we call "nature," and among them that pattern of mind, body, and society we call human consciousness.³⁸⁶

"The lively consciousness of men and women as they are in their vital daily reality is missing from our culture,"³⁸⁷ and must be brought back. We may need order and development of the intellectual capacities of the personality, but we also need to develop its non-intellective

³⁸⁴Ibid., p. 257.

³⁸⁵Ibid., p. 168, quoting Timothy Leary from an interview in the Southern California Oracle, October, 1967.

³⁸⁶Ibid., p. 189.

³⁸⁷Ibid., p. 54.

capacities, as we have been created with both categories of potentialities³⁸⁸ clamoring for development. That is the reality of our lives. "For if that elusive concept 'reality' has any meaning, it must be that toward which the entire human being reaches out for satisfaction" ³⁸⁹ If one is able to view human reality, within such definitions, one is then the possessor of the new "liberated consciousness," that leads one "into the province of the dream, the myth, visionary rapture, the sacramental sense of reality, the transcendent symbol."³⁹⁰ It may also find expression in the "opposition consciousness," which displays itself by attempting to raise artistic endeavors to such heights that they seem to dwarf the pre-eminence of science. It is the ancient feud between the scientist and the artist; the former arrives at what seems to be a cosmic law by pragmatic experimentation, while the latter seems to have already defined cosmic law within the context of his creative imagery and by an often rather vague

³⁸⁸ In Where The Wasteland Ends, p. 422, Roszak remarks: "Gradually the realization dawns that all the realities men and women have known are real, each being the discovery of a human potentiality."

³⁸⁹ The Making of a Counter Culture, p. 233.

³⁹⁰ Where The Wasteland Ends, p. 379.

psychic intuition. A contemporary concept which seems to be more positive is the "participative consciousness," which acknowledges as the limit of its involvement human capacity only, in extent as well as in content.³⁹¹

Roszak mentions the following types of consciousness in his volume, Where The Wasteland Ends: the restricted, dehumanized, objectified, alienated, depersonalized, single-vision consciousness.³⁹² Reich terms these types of consciousness "false consciousness," meaning the unreal, lagging, manipulated, imposed, rational, one-faceted consciousness.³⁹³ But, we may clearly conclude from these concepts, that their essential meanings are generally the same as they attempt to describe the new consciousness.

A comparison between Reich's and Roszak's ideas of consciousness.

Reich and Roszak generally use differing terms for the prevailing consciousness which they consider inhibited and therefore able to exercise only a partial degree of its

³⁹¹Ibid., pp. xx, 112.

³⁹²Ibid., pp. xix-xx, 70, 111-12, 154, 175, 341.

³⁹³The Making of a Counter Culture, pp. 15, 85, 237-41, 274-78.

potentiality. Therefore, the new consciousness which they see emerging would express a liberating and all-encompassing consciousness.

Reich sees the search for a true and fully developed self as essential within the new consciousness. The split between the private and the public self must be healed before a person may reach the stature of full maturity. Changes in the thought and behavioral patterns will be necessary to accomplish the desired ends. Roszak takes note of the extensive and intensive self-examination which occurs in the counterculture. A metamorphosis, (he uses the word "transformation"), in a person must occur in the experience of the self and thereby in his relations with others and his environment. A changed self seems, therefore, a primary condition of the new consciousness.

Coping with contemporary problems necessitates the development of new abilities, according to Reich; (he uses the word "capacities"). As we have experienced such multitudinous failures in attempting to cope with human realities, new pathways of thought are needed, such as may arise from the influence of drugs, from acting out our impulses and from mysticism. We must cultivate the skills which are necessary to understand, to love, to respect, to be honest, to experience joy, to grant privacy and to wonder. Man must have the freedom to pursue the irrational, the

spiritual, to give free reign to the imagination and to satisfy his instincts. All of these are non-materialistic aspects of human life. Roszak, instead of contrasting the material and the non-material elements, focuses on the purely intellectual and the non-intellectual realms of the psyche. He suggests that the traditional concepts of (merely academic) knowledge be expanded to include non-intellective areas such as spontaneity, self-regulation, animal impulsiveness, imagination, love, tenderness, passionate wonder, the passions, and the world of dreams, fantasies, manias, frenzies and hallucinations. As a reaction, then, to past failures, the new consciousness has chosen its centers of interest in the distinctly instinctual, psychological and spiritual areas of human existence rather than in its material and strictly intellectual domain.

The manner in which a person views himself and his surroundings is extremely important to Reich. One needs the visionary imagination; an ability to discern the human and humane aspects in need and deed; a comprehensive view of the sum total of one's life and of each sequential detailed moment. Man, to accomplish such feats of an almost transcendental nature, must be accorded the experiential freedom to achieve these sensitivities. Roszak, too, encourages experimentation with the visionary powers of the

mind, such as sudden ecstasy, the awareness of awesome presences, a mind on fire, as well as with the non-intellective aspects of the personality. We must recapture our humanness once more, we must rediscover and uncover those facets of ourselves which have been buried under the debris of the conventional patterns. Thus, vision and experience seem to be the tools by which the new consciousness hopes to achieve its goals.

Reich hopes that such upheavals as are necessitated by freeing the capacities of man, will eventuate in the recapture of the ability to enjoy the pleasures of life; in a return of the power to man to consciously choose his way of life and to thereby reach the integration of a fully matured person. Roszak feels that the dimension of a man's life is at stake; man must be given the opportunity to immerse himself in his valid subjectivity and express it within the fields of personal involvement; otherwise, man will be a cripple, he will never be able to reach the goals of wholeness and integration. Neither Reich nor Roszak totally reject technology and its fundamental objectivity. They do reject what they consider to be the exclusivity of its view of life. The harmonious blending of objectivity with subjectivity within the person creates a milieu in which he may function with all of his capacities honed to a fine point of self-sensitivity and the result is a

person who is able and eager to share with others. One might say that such a society is the goal of the new consciousness.

Both Reich and Roszak want a change which is both sensory and psychic in content. Reich, more often than not, insists that a person simply begin to live the new life. Such sensory changes may thus be a prelude to psychic and mental changes. Roszak, however, recognizes sensory changes as the embodiment of deeper, inner psychic changes that have occurred first. Body and soul, heart and mind, the sensory and the psychic work together to further the new consciousness: first, the one taking the initiative, then the other.

Characteristics of the new consciousness.

It would be almost impossible to discuss all of the characteristics of the new consciousness. They are as diverse as the areas of life which they touch upon and in their interactions with both people and objects. Only the most general characteristics will be discussed here and surveyed in the light of the opinions of Reich and Roszak. These major characterizations include: self-centeredness and the orientation to the person; liberation and freedom; changeability; the need to experience; a concern with the non-material and, in particular, with the non-intellective

qualities; sensitivity. A few minor characterizations may be mentioned such as: its energy; its realism; its interest in the mysticism of this world and in the psychic chemistry and its communitarian propensities.

The renaissance of the self.

Reich clearly and emphatically states: "Consciousness starts with self. . . . [It] declares that the individual self is the only true reality." Its main concern is to recover one's self. Contemporary young people are concentrating on this recovery while the white-collar and blue-collar workers, as well as the older generation, may feel as acute a need to do so but they are hampered by their circumstances. "Of all the forms of impoverishment that can be seen or felt in America, loss of self, or death in life, is surely the most devastating," is Reich's opinion. The sadness is that there are many individuals who are unconscious of the poverty of their lives. They have been so preempted by the urgency of providing for the basic necessities of living, that they have never been able to reach out for the infinite possibilities of a full self-realization. They are potentially vast reservoirs of hidden capabilities from which we might have drawn further inspirations. A segment of the youth population seems to be both inarticulate and lethargic, which spells a loss for

the Counterculture. Children are taught to become producers and consumers in the home as well as in the school. They are trained to create "a substitute self, one that will get the maximum approval and rewards from the State, a self that will get along better than the real self, the self that might-have-been." Such role playing and job training leads to a loss of the sense of self.³⁹⁴

The question may be raised, how does one find oneself? Reich mentions a few answers in his Chapter on Consciousness II, when he describes how this Consciousness has been deceived as it has been led to discard the very experiences which are required to make such discoveries.

It wants nothing to do with dread, awe, wonder, mystery, accidents, failure, helplessness, magic. It has been deprived of the search for self that only these experiences make possible.³⁹⁵

These concept of the self must of necessity contain certain implications which affect one's behavior towards others and society. "Consciousness III considers genuine relationships with others, friendship, companionship, love, the human community, to be among the highest values of

³⁹⁴The Greening of America, pp. 7-8, 142-43, 152, 241-42, 287.

³⁹⁵Ibid., p. 90.

life." In our relations with others, it must be emphasized that a strict rule is a belief that their selves are of absolute worth. However, this must not take precedence over the self, which is of the primary order. "Absolute," in this context, may be used in the sense of "great," leaving room for the greater, namely one's own self. "Being true to oneself is, so Consciousness III says, the best and only way to relate to others." It is not selfishness, but rather concern that this human person, whose development depends on myself, may not be cheated as a result of its concern for others. It is a search for "genuine values in a world whose official values are false and distorted. It is not egocentricity, but honesty, wholeness, genuineness in all things." "It starts from self," because that is where life is found, and "its intent is to start from life."³⁹⁶

The "premise of self and of values based on human life leads directly to a radical critique of society." When the Consciousness III person feels a commitment to improve society, this usually exists as a result of his concern for the well-being of other individuals. He objects

³⁹⁶ Ibid., pp. 242-45.

to the "manipulation of others, forcing anyone to do anything against his wish, using others for one's own purposes, irony and sarcasm, defensive standoffishness."³⁹⁷ However, while defending the inviolateness of others, he must not violate himself, his own principles. Stating the principle, "thou shalt not do violence to thyself"³⁹⁸ is simple enough, but pragmatically it may often result in violence towards others, to their trustfulness, their sense of loyalty, their security, their love. Reich seems to have reached the position which befits the credo that if you don't feel it, don't fake it. He goes no deeper than this. He does not evolve into the belief that man must develop a consciousness which wills itself to triumph over the Adam man and emerge proving the other's "absolute worth." Reich uses the term "self" to mean "the way one feels," although nowhere does he admit to this.

Roszak is more specific in his delineation of the self. He, too, admits that the counter culture (read: Consciousness III) at its bohemian fringe "is grounded in an intensive examination of the self." But it concentrates

³⁹⁷ Ibid., pp. 244-48.

³⁹⁸ Ibid., p. 242.

on an approach, which first describes the view of the self it wants to discard and, ipso facto, pinpoints its own concept of the self. It "assaults the reality of the ego as an isolable, purely cerebral unit of identity." This places the search for a new self outside the intellectual domain; it even carries "an anti-intellectual tone."³⁹⁹

The members of the countercultural bohemia expend their efforts "to work out the personality structure . . . , to discover . . . new personal identities." This insistence on the right to pursue a personalist philosophy is a basic tenet devoutly upheld by beatniks, hippies and New Left activists. It does not matter how worthy the cause, how much or how little may be lost, the "final appeal must be to the person." "What is of supreme importance is that each of us should become a person, a whole and integrated person" ⁴⁰⁰ This whole and integrated person does not worship feelings and sensations, but he is transported, by his very essence, into the field of the psyche.

The shattering experience of being visited by the authentic vision, the feelings of awe which are overwhelming,

³⁹⁹ The Making of a Counter Culture, pp. 49, 55, 62.

⁴⁰⁰ Ibid., pp. 56, 62, 66, 235.

and a dawning of the sense of the powers of the unseen, the mysterious presences, are all decisive experiences which contribute to the almost religious fervor of a conversion to the counterculture. These may be accomplished by the use of psychedelic drugs and through other experiences.⁴⁰¹

An authentic countercultural person constantly strives to embody personalism in his relations with other individuals and with the community at large. Tacitly, he would ask himself: "Show us this person you have made of yourself. Let us see its full size. For how can we judge what you know, what you say, what you do, what you make, unless in the context of the whole person?"⁴⁰² Roszak thereby clearly indicates that the study of the person--or of the self, if one wishes--is less inner-directed than the self as viewed by Reich in his book. However, the development of the self is of primary importance to both Reich and Roszak.

The search for liberation.

Reich believes that people are enslaved today. It is the slavery which lies in "a deadened mind, loss of feeling,

⁴⁰¹Ibid., pp. 159, 253, 257, 259.

⁴⁰²Ibid., pp. 201-06, 236.

a life that excludes all new experience." Because we have a "right to a full mental, creative, and emotional life," we must reject such slavery and the resultant emptiness of life. Consciousness III's thrust is to free a person from this domination imposed upon it by the tyranny of technology; from the purely rational thought processes which are integral to it; from the pressures it brings to bear upon a person through education, advertising and the constant bombardments of the mass media. Consciousness III wishes to free a person from the habitual domination and dependencies which impart a sense of hopelessness. A form of temporary dependency is permissible when it serves to restore or even to increase consciousness. One may cite the use of psychedelic drugs as an example. The danger is that when the need for such drugs becomes an end in itself instead of a means value, they may no longer be considered to perform the function of healing and enlarging the psychic powers. To assume a role in order to gain employment is also fraught with perils as when the victimizer, or avenging angel, becomes the victim of the insatiable need for the material rewards; he has fallen prey to the trap of the Corporate State. Status seeking is suspect in developing an integrated Consciousness III outlook. "There are conditions to be met for acquiring

status, maintaining it, advancing it, or avoiding its loss, and these conditions significantly affect the individual's independence."⁴⁰³

To control consciousness may be equated with having power. When we redefine our goals, thereby altering the directions in which we are travelling, we have placed ourselves outside the extant system. We have managed to escape from the controlling powers which held us. We are free. "The first thing that a change of goals accomplishes is a mental liberation," meaning: "the individual is free to build his own philosophy and values, his own life-style, and his own culture from a new beginning."⁴⁰⁴

A person has become "his own man." One may have "the right to reach people at the level of consciousness and to express oneself at that level." It may be translated to mean "consumer freedom," "freedom to have non-material goals," and the "power to choose a way of life." Such "declarations of independence" strike at the heart of the Corporate State. They will end its power. "For the choice of a life-style is . . . a declaration of independence." The technocratic society deplores and fears

⁴⁰³The Greening of America, pp. 120, 276-82, 313, 388.

⁴⁰⁴Ibid., pp. 241, 290-91, 331.

such undermining beliefs which threaten it.⁴⁰⁵

When a person discovers that the freedom, or the power, to escape from the bondage of such a hopeless world lies within his reach, he awakens to the new consciousness. All that is necessary, is to begin to unfold one's own creative ability in the climate of the new consciousness, within the new vision of the self which leads one to a new definition of reality. The "great liberating process of recovery of self, started by our youth, can become the means of salvation for all Americans."⁴⁰⁶

Roszak devotes an entire chapter of his book to "the dialectics of liberation." The theme of his book indicates that he wishes to describe certain factors which gave birth to the counterculture and which developed it, rather than to its essence. Similarly, he writes descriptively about two social theorists, Herbert Marcuse and Norman Brown, whose ideas have influenced the direction the young counterculturists have chosen. Their "emergence . . . among the disaffiliated young of Western Europe and America must be taken as one of the defining features of the counter culture." They search for the basic roots of man's alienation

⁴⁰⁵ Ibid., pp. 209, 292, 302, 318, 361, 385.

⁴⁰⁶ Ibid., pp. 292-93, 318.

from one another and attempt to delineate the area where liberation must first take place. Alienation is the rudimentary point for both authors, but the conclusions they reach are quite different. Roszak's position is stated thus: "in the realm of social criticism, the counter culture begins where Marcuse pulls up short, and where Brown, with no apologies, goes off the deep end."⁴⁰⁷

Both Marcuse and Brown agree that man must be liberated from an alienation, which they view as being "primarily psychic, . . . a disease that is rooted inside all men." It "results from deep and secret acts of repression that will not yield to a mere reshuffling of our society's institutional structures." Why are we prone to become the victims of such repression or domination? We now reach the point of division between Marcuse and Brown. Marcuse believes that domination "somehow . . . began," and liberation will commence with the loosening of the domination by society. We must never expect to achieve a total liberation, but only a "freedom . . . within sensible limits." The battle for liberation, according to Marcuse's viewpoint, takes place within "this tangible world," in a society which thwarts joy and freedom and thus must be rejected, within

⁴⁰⁷The Making of a Counter Culture, pp. 84, 88.

the realities of present situations which are susceptible to liberation, such as "business, politics, exploitation, poverty." Brown believes alienation is caused by and must be fought against at a much deeper level. It is an expression of "the tension between the life and death instincts as they carry on their neurotic project of rejecting one another." This is the valid world of alienation, as Brown views it, the visionary imagination deep within us, which alone is "the really real, the scandalously, subversively, dumbfoundingly real." Here, deep within us, lies the real and eternal world through which we may find our liberation. Brown believes in a religious transcendence. His "ideal of liberation" closely resembles "the Christian image of 'resurrection.'"⁴⁰⁸

Roszak believes that the countercultural individual follows Brown in the search for the powers which will liberate him within his own inner world: at least in this respect, the young have turned towards Brown instead of Marcuse.

Roszak's thoughts on freedom may be found indirectly in his passages quoted from Timothy Leary, another guru of the counterculture, when he quotes Leary as having said:

⁴⁰⁸ Ibid., pp. 93-96, 106-07, 112-20.

"The key . . . to what's going on with young people today, is individual freedom. . . . We do go into action on the political or social chessboard to defend our individual internal freedom." But is not a defensive position also a form of domination as one reaches it by internal or external forces which demand action? Can "individual internal freedom" be achieved at the public forum? Leary advocates "unlimited free sexuality," which does not fail to attract the alienated youth. Once more, we may trace the pattern of slavery, masquerading as freedom, for here man may become the slave to the satisfactions which his own instincts and drives demand. Thus, when the young reject society's "pleasant forms of social control and cohesion," such as "repressive sublimation," a form of control through the "release of sexuality in modes and forms which reduce and weaken erotic energy," they do not merely want freedom, but rather license which is a freedom used without consequential responsibility. There seems to be no "halfway house," no middle ground between a dominating society and a youth with a "new style" personality.⁴⁰⁹

⁴⁰⁹ Ibid., pp. 110-11, 164, 168-69.

We have either known the magical powers of the personality or we have not. And if we have felt them move within us, then we shall have no choice in the matter but to liberate them and live by the reality they illuminate.⁴¹⁰

If the sense of freedom which has been liberated within us, results in irresponsible actions, it may be posited that many of the young people are jeopardizing their futures by: the indiscriminate use of drugs; sexual indulgences to an unwarranted extreme; communal cop-outs; an excessive preoccupation with magic and ritualistic practices; a craving for any and all experiences possible within the galactic orbit and the development of an inflated sense of self-importance and self-analysis.

The iridescent changeability.

Reich believes that we must grow; we must strive daily to exemplify our changed beliefs which are syncretic in character. We must be able to discard those ideas which prove to be obsolete in view of our expanding consciousness as we begin our journey into liberation. To discard the personal goal achievements sanctioned by society in order to replace them with individually determined goals, is "one of the first and most basic elements of Consciousness III."

⁴¹⁰Ibid., p. 257.

"A change in goals means a change from exclusively material goals to goals that include the non-material as well."

This is the change which has given "liberation and vision" to the new generation. It closely follows on the heels of a change in consciousness, for "consciousness proves to be the moving part of the engine of change."⁴¹¹

It proves to be much easier for a person to change, when he is able to identify with others who have already taken this step. One reason why many middle-class people will be very reluctant to become converts to the new consciousness is because they feel they have no peer group models whom they may emulate within the life style of the new consciousness. The ideas and values of it may seem attractive to them, but fear inhibits them as they envision the unpleasant repercussions of this change which might harm their families. If sufficient numbers of middle-class citizens demonstrate that the altered consciousness has proven advantageous to them, we may see a larger group of them overcome their initial timidities. A revolution by consciousness will become a distinct possibility when the numerical growth of those persons who

⁴¹¹The Greening of America, pp. 241, 251, 293, 302, 327, 335, 362.

choose to implement the countercultural changes in life patterns becomes greater than those who reject such changes.⁴¹²

A wide range of choices is open to the individual who begins his journey into a metamorphic country. Once he relaxes and becomes less fearful, he will continue to change. His commitment to the values, which once shaped his life, has been vitiated and given way to other, possibly contrary values. He becomes a different person--new concepts of himself and his relation to his environmental factors. He may figuratively thumb his nose at the Establishment as he has become the president in charge of operations; "they" can't order him about!

"To change one's life is to recapture the truth that only individuals and individual lives are real."⁴¹³

Society⁴¹⁴ will be altered by the changes in the life patterns of those individuals who choose, in ever escalating numbers, to adopt the new consciousness. Man must be adaptive or die; he will be left on a lonely beach, to

⁴¹²Ibid., pp. 293, 343.

⁴¹³Ibid., pp. 284, 292, 371-73.

⁴¹⁴See "society," Webster's Seventh New Collegiate Dictionary, 1967, p. 828, 3b: "a community, nation or broad grouping of people having common traditions, institutions, and collective activities and interests."

survive or to perish, and man, being essentially a societal animal, is prone to signal the first passing ship and return to become a practicing member of that system which society has chosen. Therefore, if sufficient numbers of individuals are recruited to the ranks of those who believe in the pragmatic potentialities of the new consciousness, it will become the norm until a new group in power decides otherwise. We have the distinct possibility of becoming historical antiquities within our own life span.

"A change in one's own way of life is an 'inside' change," Reich asserts, which means that it is a pattern of behavior "that affects the motive power of the [Corporate] State," and is thereby able to exert power over that State. Changes in the motivational forces which affect the purchasing habits of vast numbers of consumers, tend to awaken the Corporate State to the reality that it must adjust corporate production accordingly. Thus, the Corporate State learns. It has been given new insights which it must act upon in order to survive. Reich believes this process has gifted the Corporate State with a mind, that is, it is enabled to demonstrate both the organized conscious and unconscious adaptive abilities. "All that is needed to bring about change is to capture its [the Corporate State's] controls . . . , supplying a mind where none exists." This is the method chosen to wrest the power

from the State. The concepts of "need" and the "public interest," which receive much of the attention of the State, assume an entirely different meaning when new awarenesses and new values arise. The entire legal structure will be altered with the advent of the new consciousness. Where heretofore it has served to reinforce the Corporate State, it will under such restructured thinking, be subjected to change.⁴¹⁵

The specific changes which must be effected are not always clarified by the counterculturists. One may find it necessary to infer them from the goals which are rejected: status; security; position; money; power and respect. Such goals are termed unreal, they "have no real relationship to personal growth, satisfaction, or happiness," which are goals of the countercultural disciples. An additional goal is to expand the "growth of knowledge and responsibility." Perhaps the latter may explain in part why the youth clamor for a participatory democracy in those areas of life which interest them, and why they feel impelled to experience as much as possible.

It may be considered to be exploratory to conceive of oneself as a political person, a bummer, a tripper, a

⁴¹⁵ The Greening of America, pp. 327-29, 346, 368-69.

student, a lover--but--is it not also tinged with the elements of role playing? The pattern of constantly shifting from one type of experience to another may become so ingrained, that it becomes a distinct possibility that a person loses a sense of a basic identity to which he may return for self-verification in the course of his Consciousness III odyssey. It is a life style which assumes the qualities of a chameleon, self-protective. One participates, but one does not contribute (except on one's own terms); one displays one's images, which are self-styled; one offers loyalty, love, concern, religiosity, but only until the feeling passes. These feelings may be momentarily evoked by: a check from the welfare state in miniature, the all-American home; an interest in a new philosophy or a new religion; a good trip; a discovery of an exciting place to go and good things to do or merely the fact that the counterculturist knows there is room enough for all of us kings.

The essence of the changes in the Consciousness III person is his absolute commitment to the one he values the MOST, his genuine, for real, for sure, honest to goodness SELF. The Consciousness III person "knows that he is an agent of change, . . . so long as he affirms himself in his work, and so long as his work expresses the full

responsibility of his feelings."⁴¹⁶

One may wonder, one might feel a sense of awe or even a bit of fear in the contemplation of how this much heralded revolution and transformation of society will occur on the strength of such individualistic revolutionists. Did not a neolithic conservative once have the temerity to remark: "Everyone wants to be the Chief, but where are the Indians?" The reader is left to ponder this one.

Roszak explains the fascination of the young with psychedelic drugs and exotic religions as a sign of their search for a new foundation on which to build their "program of radical social change." Beatniks, hippies and the New Left insist on a revolutionary change, which must not merely alter the materialistic aspects of living but it must involve the psyche; it must affect the mystique of mankind. Ergo, one will always find "misty-eyed hippies" joining the demonstrations staged by the New Left radicals. The alienated, dissenting young are convinced of the necessity of change; not merely minor alterations, but "epochal transformation." They do not speak in terms of the mere rejection of certain societal values, but of "total rejection" of a society which is dominated by the scientific

⁴¹⁶ Ibid., pp. 248, 257, 314-15.

and technological values. They wish to structure society upon a more human framework of reference. Their definitions of what is valuable and meaningful differ from what the prevailing objective consciousness deems to be of paramount value. The alienated refute the belief that real knowledge may only be reached if the possibility of personal involvement and subjective distortion are excluded. They wish to remake "the lethal culture of their elders," because they wish "to grow up sanely amid an insane environment." The young are driven by a sense of desperate urgency.⁴¹⁷

A world in which make-believe realities, that is, a world in which mystery and magic were part of daily living were readily accepted, has been replaced by a scientific world view in which indisputable truths constituted the sole reality. The countercultural young wish to enrich their world with the revival of the make-believe realities, because without them their lives seem dehumanized and impoverished. It is a viewpoint which defines the earth, the heavens and the journey in ways alien to the neophyte; man must search for the hidden, super world of powers, mystery, awe and wonder, whose splendor awaits our openness to the

⁴¹⁷ The Making of a Counter Culture, pp. 44, 48, 51, 64-65, 183, 186, 200, 208, 214-16.

possible revelations. "Beyond the tactics of resistance, but shaping them at all times, there must be a stance of life which seeks to transform the very sense men have of reality." Roszak believes the counterculture to be indebted to Norman Brown. Thus we would do well to listen when he quotes Brown's idea that "the real revolutionary power to change the world" is poetry, art, imagination, a creative spirit. Is this the young's make-believe world?⁴¹⁸

It seems that only the countercultural young can muster enough "radical discontent and innovation" to effect a possible transformation of our civilization into a deeper expression of what is basically human. Roszak feels that "there is a powerful and important force at work in this wholesale willingness of the young to scrap our culture's prejudice against myth, religion, and ritual." They seek mystery and ritual in the hope that these may unlock their minds and psychic powers; revitalize them; free their imaginations; assist their powers of self-expression, in short, to enrich their lives. The young want "to counter the joyless, rapacious, and egomaniacal order of our technological society"; "the communal opening-up of man to man"; to transform the "sense of self, the other, the

⁴¹⁸ Ibid., pp. 88, 118, 210, 233-40, 247-53, 267.

environment"; to express the sacredness and joy of being a responsive human animal and to celebrate the splendors of nature which await those who wish to partake of its joys. Roszak and Kenneth Keniston both question if it is within the realm of possibility that the young will have the opportunity to execute a nationwide program. The counter-culturists do not want the "formally structured roles and traditional bureaucratic patterns of power and authority," as they choose to rely on being open, personal, non-manipulative and trusting. It is possible that they will be destroyed by the rapacious society they wish to transform and by the numerous traitors within their own ranks.⁴¹⁹

Contemporary youth feels that they are primarily responsible to themselves for their motives and behavior. They conduct endless self-examinations. In addition to the desire for an inner, psychic change, they focus their attention on specific societal changes, which lie within their realm of interests. They test new forms of community and family structuring; new ways of earning a living and new sexual and esthetic norms. However, they must concurrently consider the dangers inherent in mass, undirected questioning and experimentation with all standards and

⁴¹⁹ Ibid., pp. xiii, 49, 54, 60, 137, 145, 148-50.

practices. It does not give one a secure foothold on the tried and charted paths. "If the counter culture should bog down in a colorful morass of unexamined symbols, gestures, fashions of dress, and slogans, then it will provide little that can be turned into a lifelong commitment. . . ." ⁴²⁰

The adoption of experiential life styles.

Reich has presumably held many discussions with young Consciousness III people on the campus of his university, from whom he gained the insight that it "is of the essence of the thinking of the new generation, that man should be constantly open to new experience." All experience expresses its own value; it is our most precious commodity. "Any experience, no matter why it is entered into, or with what lack of self-knowledge, still has some potential for self-discovery" Life can be considered to be meaningful and enduring whenever it is experienced in its totality. There are very few experiences which a Consciousness III person is compelled to reject and then only because they violate a basic tenet of Consciousness III. Murder, for example, violates the belief in the absolute worth of every person; rape represents the using of another

⁴²⁰ Ibid., pp. 61-62, 66, 72.

person as an object. The attempt to dominate experience instead of subjecting oneself to it, violates the openness to experience which is a hallmark of Consciousness III. "But subject to these limits, he [the Consciousness III individual] is open to trying new things; he does not judge or reject them in advance." The intrinsic flaw in such statements may be deduced from Reich's own statement that his consciousness is an "idealized consciousness," not to be found in its pure form in any one individual. Each person shares in the "doubts, hang-ups and failings," resulting from the coexistence of the bits and pieces of other consciousnesses. An individual's basic values may then rise to the surface and war with one another; a commitment to value X, for example, may be in conflict with value W. The resultant confusion, both at a conscious level and an unconscious level, may lead a person into a pattern of escapism as he seeks experience for its own sake, instead of for its possibilities of offering further self-development. Many of the countercultural group "will experiment with anything, even though the new 'trip' does not fit into any preconceived notion of the individual's personality." One might claim that experience is necessary to develop the personality, but, no one in the counterculture begins from a tabula rasa; they already have developed an identity which expresses the self and its goals,

and an undirected, unexamined sampling of unrelated experiences will not speed the development of the personality.⁴²¹

The pleasurable and honorable experiences of technocracy, such as rewards and promotions, are considered as pallid substitutes for the freedom of search which the young value so highly. Their goal is "a higher range of experience, extending outward to deep self-knowledge, to the religious, and to vision." The countercultural adherents maintain that the main avenues to travel in order to achieve higher levels of experience are: the use of psychedelic drugs; the "spiritual realm, soaring fantasy and brilliant patterns of rhythm and sound." Additional experiences which are deemed helpful are: "dread, awe, wonder, mystery, accidents, failure, helplessness, magic"; a whole reserve arsenal of psychic hypodermics to be used in case of the emergency of boredom. In the search for "new dimensions" of experience, for a "mystical transcendence of ordinary experience," music, as an example, becomes a "trip" into a heretofore unknown experiential dimension. It is felt as a "living of freedom" and a "total way of life," touching and transforming every kind of feeling and

⁴²¹The Greening of America, pp. 87, 89, 241-42, 244, 279, 284, 393.

experiencing. A career may illustrate the search for higher dimensions; it may provide "the many different experiences, some planned, some fortuitous, that one might have" because, viewed through the eyes of Consciousness III, a career is subject to constant changes. Ergo, why not "relax and see what happens?" A further means of transcending ordinary daily experiences are the numerous temporary meetings of Consciousness III people. These are held on the basis of a shared feeling; a similarity of values; a moment or experience common to each member of the group and in order to "experience the same thing in the same way." Sharing a snack; "rapping"; a sudden recognition of the mutuality of attitudes which may arise from a person's uniform, his blue jeans; the wearing of a flower in the hair; the love beads; the sharing of a "joint"; the acid rock or country quiet records playing in the background and every other form of contact, however brief, all serve to increase the intensity of mutual awarenesses. The greatest source of experience which might further consciousness is found in nature--in the wonders and surprises encountered in nature and in man, on the beach, in the woods, on the mountains, sitting on the grass, and in watching the sunrises, the sunsets and the stars.⁴²²

⁴²² Ibid., pp. 90, 258, 262, 268-29, 272, 277, 279-91.

Reich believes it is our prevailing culture which causes us to become indifferent to the diversity of experiences that exist in our environment awaiting our recognition of them; our culture even denies us those experiences which we could enjoy without harm to anyone. "Adventure, challenge, danger, imagination, awe, and the spiritual are banished by this culture, which tries to make everything safe, bland, and equally delightful." The counterculturists, by contrast, will recognize their value and will make every effort to experience them. Reich asserts that once a person has experienced "openness, honesty, sharing and love" with others, he will not tolerate less in any relationship. This is, of course, a theorem propounded by Reich which is a proposition so universal that it seems to assume the character of a human law. However, there are simple ordinary experiences which may prove the falsity of such a theorem. Many trusting persons have become distrustful; love turns into hate; persons once regarded as honest have turned into liars and cheats under the pressures of cumulative problems as their thresholds of endurance have weakened. Unless openness, honesty, sharing and love are reciprocal values and not merely means values, people may succumb to the temptation to adopt a retaliatory form of behavior. To avoid such dangers, many countercultural young seek the communal support of the peer

group; others make genuine attempts to stem the tides of distrust, hatred, manipulation and rejection; others may exist in a condition of moral schizophrenia. It must be difficult for a countercultural person to commit the self to a particular value except as a temporary act, for "change, not an unchanging love, is the rule of life." "Personal commitments are entered into without commitment to the future" The countercultural person, who wants only relationships based on such shared values, will of necessity have to move from place to place, or from person to person, in accordance with his need to share certain values. A larger community may offer greater opportunities to find a kindred spirit which may account for the fact that many of the countercultural young are committed to their particular commune as it represents a group, in which they may transfer their allegiances from person to person without fear of censure. A person may receive love according to his momentary need from another who feels the necessity of expressing it at a parallel time in his life. The prior statement could be an explanation for the numerous encounters of the countercultural young which they consider necessary for mutual self-expression and growth.⁴²³

⁴²³Ibid., pp. 196, 338, 391-92, 394.

Roszak seems to agree with R.D. Laing, a leading mentor of the British countercultural movement, when he chooses to quote his remark: "We do not need theories so much as the experience that is the source of the theory," as this is truly the spirit of the counterculture, according to Roszak. When the young seek to share experiences, they are only attempting to guarantee their dignity and their autonomy as individuals and to enlarge their personalities through a "naive openness to experience." It would seem sensible to agree with Roszak "that our lives should be as big as possible, capable of embracing the vastness of those experiences which, though yielding no articulate, demonstrable propositions, nevertheless awake in us a sense of the world's majesty," and a sense of "human communion." Roszak's proposition that these experiences may be invoked into existence through "vision" may be open to question. How is one to ascertain whether or not openness to visionary experience and to visionary imagination will fill an individual with authentic vision? How is one to ascertain when experience and imagination become visionary as our attention is constantly diverted by a thousand and one impressions, the extraneous trivia which we cannot avoid and which vitiate our visionary powers? Therefore, one must conclude that all experience

is not to be categorized as visionary.⁴²⁴

There have been numerous men (Roszak finds his examples only amongst men), who have become ennobled and greater through their experiences, because they were inspired by imagination and visionary powers which deepened their knowledge, their feelings, their humanness, their creative powers; in short, the dimensions of their lives were extended. Tolstoy, Dante, Blake, the prophets of Israel are examples of such men in prior generations. Allen Ginsberg in contemporary society is an example of a man whose experience with visionary powers compelled him to pursue a totally countercultural life style. These men would consider anything less than following their vision to be degrading and diminishing to their very existence. This is what it might mean to us too if we were to pursue our visionary experiences.⁴²⁵ However, most of us are left with the tattered remnants of our original bright visions--dimmed by the passage of the years, by illness, by the inexorable demands made upon us to eke out a daily existence and thence, our compromises with ourselves.

⁴²⁴The Making of a Counter Culture, pp. 49-51, 233-36, 265.

⁴²⁵Ibid., pp. 128-29, 234, 236-37.

Conjointly with the enkindling of the visionary experience and the visionary imagination, one will see a renewal of magic, "a special way of addressing the world" around us and of "communication between man and non-man." Mystics, the Romantics and the Eastern sages describe such experiences in metaphors and images and the pedestrian quality of our daily language seems inadequate to delineate such experiences. This may stem from the type of objective, unemotional type of consciousness with which we view our experiences, because soon enough it becomes a "prying examination from the 'outside,' rather than a warm experience from the 'inside.'" The experience of magical vision is one of wonder; it "may begin and end in an overwhelming sense of mystery. We are awed, not informed." It affects the quality of our experience.⁴²⁶

Roszak calls our culture "idolatrous" in the context of experiential quality as we describe and interpret experience coldly and analytically. Contemporary man is satisfied with a mere informative, single vision knowledge of experience, whereas, in the past, human knowledge of experience embraced the visionary, primeval and universal concepts. We have lost the practice of viewing "oneness"

⁴²⁶Ibid., pp. 52-53, 240, 244-46, 252-53.

as the visionary, transcendent experience which once "dictated the ideal of brotherhood and demanded a sensitive solidarity with nature." With the rebirth of the transcendent quality as a part of experience, we may recapture the ability to recognize which of several realities possesses the highest value priority and we shall then be willing to shed allegiances of a lesser nature.⁴²⁷

Roszak compares experience to "non-verbal bedrock" which we may acknowledge through symbols, i.e. visible signs of something invisible. One may not separate experience and the symbolization of it, as they are inseparable, constituting what Roszak calls "a root meaning." Root meanings are used "to explain--to give meaning to-- lesser levels of experience. They are the diamond that cuts all else." Our imagination may create new and ever widening associations in thought, form or language, but "when the experience that underlies the root meaning is lost, we are left with an absurdly literal proposition"⁴²⁸

⁴²⁷Where The Wasteland Ends, pp. 101, 130, 365-67, 420, 425.

⁴²⁸Ibid., pp. 327-28.

A dream is an example of a symbol whose connection with its underlying experience seems to be lost. "We recall it only as the blank stupor called sleep"

Our ancestors would ask themselves the meaning, not only of their waking experiences, but also of their dreaming experiences, for

in our dreams, the reality is not in the appearances, but behind them. The dream invited us into the experience, would have us penetrate, enter, be lost, be still, and at last (here is the heart of it) annihilate time. And we do enter, and we do become lost, and time does stop . . . and that might be the knowledge of eternity.⁴²⁹

If we neglect to pay attention to our dreams, we are estranged from much of our own experience. The dream is as a transformation of existence into experience. It may be far more rewarding than the use of psychedelic drugs could ever be, nevertheless, it does not come to us without effort and anxiety. "Surely it is an anguish of the mind and no little humiliation of the ego to be driven so far back into the rudiments of experience, behind the consensual world-view, behind the security of personal identity." However, it can bring our waking life back under the umbrella of the underlying, visionary experience, and may become symbolized "as art--especially poetry, drama, and the visual arts," in

⁴²⁹ Ibid., p. 79.

which "as in our dreams, there is the same sense of a world bordering on transparency: images, situations, people, adventures that want to reveal more than lies on the surface of things."⁴³⁰

There are myriad symbols in our lives, some with meaning, others, meaningless. The word "vision" may assume a different meaning, dependent on the degree of experience it symbolizes; as do the words "communication," "love," "meaningfulness," "consciousness," "culture." A number on a prisoner's uniform does not have the same meaning as the same number on a lottery ticket or in the headline of the newspaper stating the number of victims in an accident.

The youth culture has a whole arsenal of symbols related to language, clothing, music, customs, experiences, which seem incomprehensible to the nonmember. This same principle may be applied to the religious, the human, the social and other sectors of our lives. What one must know about the counter-culture is that it is not the material reality which is deemed to be most valuable to it, but the experiential

⁴³⁰ Ibid., pp. xxiv, 73-74, 79: One may detect here the influence upon Roszak of the "Symbolists," a nineteenth century literary movement, which later spread across the areas of music, the theatre and the arts. See "symbolists," The New University One-Volume Encyclopedia, 1967, p. 742.

reality. This experiential reality begins with, but extends beyond, the material reality and from then on has an existence of its own. It can be recalled to "serve" us. Thus, we have risen from our subjugation to material experiences that may be available or not, that may strike our awareness or not, to the freedom of an indiscriminate recall of our experiences. One might posit the proposition that we only understand or interpret one another correctly, when we have a similarity of recallable experiences. Does stringing together a number of such recallable experiences into a pattern, constitute Roszak's "visionary experience"?

The nonmaterial, nonintellectual approach to life.

Reich interprets the new consciousness as a desire to be free of scientific and technological domination as both have failed miserably to fulfill man's higher aspirations. Science and technology promised "a new life, a new permissiveness, a new freedom, a new expansion of the human personality," instead both developed a rationality of logic, order and objectivity. The seeds of the contemporaneous credibility gap may lie in this "discrepancy between what could be and what is," in every area of human relationships. The young find this the confusing, frustrating and all-pervasive factor in daily life. The Corporate State evidences no concern for man's human qualities, to the contrary,

its highest value priority is assigned to a material value, "the value of technology--organization--efficiency--growth--progress." When a society uses its power to foster causes which are noncontributory to the happiness, the spiritual and bodily health of its citizens, or when the actions pursued in the name of society isolate men from those values which they cherish, the people tend to become very angry and rebellious. These fundamental alienations might explain the behavior of our youth. In their determination to recover the lost human qualities, they seek the "restoration of the non-material elements of man's existence," and ways to bring science and technology into its proper subservience to man. "Consciousness III embodies freedom to have non-material goals; liberation of man's faculties for dealing with non-material goals." It attempts to understand the essence of our humanness and the young are advised therefore to cultivate this consciousness religiously, not by intellectualizing about it, but by living according to its principles. The new consciousness "does not occur because of . . . any intellectual process at all."⁴³¹

⁴³¹The Greening of America, pp. 4, 94-95, 140, 234, 236-37, 275, 298, 302.

We may define Consciousness III as a nonmaterial, non-intellectual approach to life as it attacks the materialistic goals as well as the distinctly intellectual direction of our lives in the Corporate State Gestalt. As its primary philosophy is to represent the movement toward a deeper and more all-embracing understanding of human life, it focuses its efforts on making an attempt to effect those activities which would bear fruit in the garden of the Consciousness III Eden.

To develop a new capacity in man to love; to develop a heightened sensitivity to one another's needs and values; to develop an increased appreciation of interrelationships; to further the exploration of the meaning of life; to place a greater emphasis on the study of the natural environment, the realm of the spiritual, the irrational, folklore and the imagination; to further develop feelings of friendship and the spirit of community; to release and to nurture human instincts; to cultivate an interest in "the mystical transformation of ordinary experience"; to grow by expressing a balanced and integrated personality which does not exclude "the sense of God in everything"; to respect and to obey the body and "the rhythms and music of nature"; to search for a life style which expresses honesty, genuineness, a freedom of choice and to live this life style in such a manner that it is proven

by acts of sharing and of responsibility; to have "a desire for innocence, for the ability to be in a state of wonder or awe"; to strive to be "fully alive now"; to recapture one's sense of autonomy; to create "a system of ethics to accompany the amoral know-how of science"; to live and to let live.

The countercultural young clearly reach for a life which is based on spiritual, rather than material values, on psychological rather than intellectual fulfillment. To accomplish these ends, it will be necessary to firmly believe that such fulfillments are possible and to begin to live as if these goals had already been reached.⁴³²

Roszak believes that the countercultural life begins "at the non-intellective level of the personality," where the origins of "the good, the true, and the beautiful" may be found. It is a rejection of the technocratic assumptions and values, and it signifies the refusal to accept the prevailing explanation of the concepts of "reason" and "reality."⁴³³ Roszak suggests that we replace technocracy's "single-vision" concept of an intellect which

⁴³² Ibid., pp. 237-424, passim.

⁴³³ The Making of a Counter Culture, pp. 49-51, 54-55, 81, 207.

can only be "rational," with a "rhapsodic intellect," based on a "participative and multi-dimensional" vision. This new concept of the intellect acknowledges the existence of inherited or newly created symbols and it includes the verification of the visionary powers from which these symbols have arisen. Research, through the means of the rhapsodic intellect, will not focus on a mere collection of facts and conclusions, but on the depths of penetration reached by our awareness of experience. The impersonal logic of the technocratic sciences will then assume personal warmth and humanness. The scale of values of the new culture will have altered the present character of science and its directions if the personal replaces the impersonal. "Rhapsodic intellect would [thus] mean a revolution of consciousness . . . ," a liberation of consciousness. The countercultural fringes of society are already exhibiting such rhapsodic intellect and its accompanying consciousness. Roszak predicts that it will gradually infiltrate the cultural center of society. Psychology, for example, has already moved markedly towards "the province of the dream, the myth, the visionary rapture, the sacramental sense of reality, the transcendent symbol." In the future, the insights gained from the studies in these

psychic fields, will become a part of our daily lives.⁴³⁴

It is possible that students may demand "a far deeper examination of that dark side of the human personality which has for so long been written off by our dominant culture as mystical." At the present time, the counterculturists are busy building their own cultural edifices. They search for the materials "among the ruins of the visionary imagination and the sense of human community," areas neglected by the culture of science. The various aspects of communal life are unified through the "inarticulate assumptions and motivations" of mystery and magical ritual; or to shed a further light, by a person's "vision" of reality. It is this vision of reality, which determines the behavioral reactions a person deems to be sane and proper. At this level of vision, the countercultural interests in the non-intellective aspects of the personality may have a significant impact.⁴³⁵

The counterculturists manifest pronounced differences at levels which indicate interaction with the new vision of reality: in group I no interaction occurs beyond the level

⁴³⁴Where The Wasteland Ends, pp. xxv, 372-74, 377-80.

⁴³⁵The Making of a Counter Culture, pp. 55, 80, 147-48, 186.

of the senses; in group II the interaction includes a major part of their psychic potential; in group III the interaction occurs at every level of the personality, but this is a very small group.

As a group, the counterculturists unite in the belief "that the poets have known better than the ideologues, that visions mean more than research." Poets and visionaries have found snatches of that special mixture of symbolism,⁴³⁶ with which the young are able to identify. The writings of the mystics, the Romantics, and the Hindu and Buddhist sages "contain a vocabulary of marvelous discrimination for speaking of the non-intellective consciousness"⁴³⁷ which gives them a special distinction in the eyes of the counterculturists.

The experiential approaches to sensitivity escalation.

Reich feels that man has been impoverished by denying him his experiential relationships with the earth and

⁴³⁶See "symbolism," Webster's Seventh New Collegiate Dictionary, 1963, p. 892, "1: the art or practice of using symbols esp. by investing things with a symbolic meaning or by expressing the invisible or intangible by means of visible or sensuous representations."

⁴³⁷The Making of a Counter Culture, pp. 51-52, 80-81, 98.

its annual cycle of death and resurrection. Technocratic techniques have been used to separate man from his natural environment in a majority of cases. The counterculturists feel that it must be a high priority goal in their lives to recapture this intimacy with "the wonders of nature and mankind." They speak of "going back to the land."

From its inception, Consciousness III has looked to "the artistic, the highly sensitive, the tormented" for direction and inspiration to implement within themselves these characteristics. They find "the poet, the artist, the human being who is sensitive to others," and they gravitate towards such groups, rather than toward the pedantic minds of the Corporate State.

A highly developed degree of responsiveness to people, events and conditions is a distinctly human quality which is precious and fragile. It must be nurtured with care or it will develop a protective shell of cynicism or bitterness, as may occur when it is being "pounded, battered, strained, exhausted, and inevitably, dulled" by the onslaughts of daily living.⁴³⁸ Perhaps these stresses and tensions cause the individual to disavow the human quality of sensitivity and become a self-protective "animal."

⁴³⁸The Greening of America, pp. 188, 238, 274-75, 284.

Consciousness III strives to realize "a new knowledge of what it means to be human." This is not pedagogic knowledge, but a knowledge which is more closely aligned with the psychic of man. It is a search to uncover powerful, hidden truths. The Consciousness III person must view the world through new eyes, that is, he must perceive events in the light of his altered vision and definition of reality. Reich claims the young effortlessly discern sham, dishonesty and ugliness in politics, business and administrative procedures. He believes their search is for "innocence," which is "the ability to be in a state of wonder or awe."

However, even within Consciousness III, we find sham, such as those persons who seek to create an enhanced impression of innocence through wearing large metal rimmed glasses and emitting such exclamations as, "oh wow!" In contrast, there are people who try to become more sensitive to the real implications of "honesty" and to develop a sense of "personal responsibility and commitment" in their own lives as well as communally.⁴³⁹ The concepts of innocence, honesty, commitment, responsibility, are to be interpreted as person-oriented values, not allegiances to

⁴³⁹ Ibid., pp. 4, 282-84, 377, 387.

materialistic property, institutions or objectified concepts.

Counterculturists do not intend to create entirely new feelings and new sensations; they seek to bring their values into much sharper focus and to give them "new dimensions," i.e., new directions, new goals, new emphases. However much we experiment with sexuality, still, as an eminent divine once remarked, "the equipment is pretty standard." One may transfer this to many areas of experimentation. When Reich speaks of the countercultural search for "entirely new satisfactions," such as a new state of happiness, it must be understood in this sense: search the attic of your psychic house, retrieve the antique values of your buried feelings and satisfactions, polish them a bit and dare to enjoy exhibiting them in the waiting room of the world. When Reich speaks of the Consciousness III interest in developing a heightened sensitivity, he does not advocate a magnitudinal growth in quality, but rather the reapplication of sensitivity to different priorities. "Consciousness takes the elements it finds and arranges them to make a life and a society that reflects man's needs and hopes." Thus, the criterion for this reapplication of sensitivity seems to lie in the area of an unfulfilled need or hope, that is genuinely human.

How will one ascertain the existence of such needs and hopes? The answer is by developing one's sensitivity to them through continuous practice.⁴⁴⁰

What is the secret of this practice? Reich advises us to begin with "a series of exposures to forgotten sensations." A Consciousness III person indulges constantly in sensations associated with smelling, touching, staring, making free motions (non-verbal communication), listening to music, taking drugs and enjoying nature field trips. A new emphasis is given to nonrational thought patterns, such as are induced by "drug-thought, mysticism, impulses." We may consider these to be states of suspended sensation which a person experiences. An additional means to practice sensitivity is to express one's feelings through the style of one's clothes and the personal touches one may give to them which express the mood of the wearer. These might be found in the variety of buttons, the color combinations, the fringes, the beads, patches or flowers. Youth music is an exercise in sensitivity; it "is stirring, it is deeply moving, it is . . . profoundly warming to the spirit and the soul," thereby transforming the young's "experiences and feelings." Rock music, for example, "has

⁴⁴⁰Ibid., pp. 290, 292, 335, 425.

been able to . . . express the longings and aspirations of the new generation." The new music, more than any other form of media, has understood people's feelings and has become a link between young people, through which they witness their sensitivity to group participation and jointly experience aesthetic forms.

The counterculturists have made a cult of sensitivity. They have cultivated a sensitivity to the self which, for example, enables them to discern the practice of role playing. They deplore this device which they consider to be manipulative and dangerous as it is used to force them into a position which might endanger their integrity.⁴⁴¹

But, and the but value must be examined, one must give consideration to a number of questions relative to the nature and directions of this sensitivity. One may ask, for example, where is the dividing line between sensitivity and insensitivity? Who will provide the guidelines to be followed? When must self-concern override concern for others? May person A be expected to sacrifice his highest value priority in order for person B to feel that he has achieved the satisfaction of a minor goal realization? What are the criteria used to ascertain when consideration

⁴⁴¹Ibid., pp. 267, 269, 278-80, 394.

for others is a prime value and when it is not? Are the criteria entirely self-oriented? What is the pragmatic framework of reference practiced when helping another person in need? How does one arrive at the quantitative judgment of the extent of need?

The aforementioned questions are examples of unsolved problems; perhaps problems not easily or readily brought into discussion between the counterculturist elitists themselves and problems which the Establishment prefers to ignore or to feel an uneasy kinship with as they shadowbox. There are no clearcut answers; there are answers which are offered in the realms of hazy visions, ambiguous terms and even with a touch of whimsy. Both the questions and the answers demand deeper study.

The time is now. The young have been bidden to live now, to seek enjoyment now, to drink of the ambrosial nectar of the good life now. They have responded to these calls with joyous expectations. They are malleable, unformed (often misinformed) and they are impressionable. "Now living" may render them incapable of projecting consequences into the future and of learning from the past. This way of life may so isolate them that they will ignore people who are younger and older; could it be they exist as an elitist corps of Dionysian philosophers?

We render ourselves "emotionally vulnerable" if we extend a feeling of empathy to another person as we may then be victimized by their rejection or the use of manipulative devices to enlist us in their service. As a defense mechanism, we may be desensitized to the needs and claims of other people.⁴⁴² Consciousness III may carry within it the seeds of its destruction through this very practice of desensitization. If we are invited to explore the new dimensions of consciousness, through the ideology of sensitivity escalation, does this assume that we have successfully conquered our omnipresent enemies of hatred, jealousy, vindictiveness, selfishness and envy? Have we developed a new philosophy of living which leads us out of the quagmires into which we have already fallen by neglecting to solve the problems we suffer with in the now philosophy placed in its true perspectives? A foundation built of mere feelings, vague visions and generalities is not sturdy enough to bear the responsibilities of answering the I-Thou calling, unless it is built upon a genuine commitment. Is it realistic to predicate a belief that the counterculturists will not succumb to the temptation which besets us--the rationalization that self-development, or

⁴⁴²Ibid., pp. 215, 275, 278.

sensitivity enrichment, is not just another form of selfishness?

Roszak detects a "positive similarity of sensibility" between two wings of the counterculture, the hippies and the New Left activists, best illustrated by their "extraordinary personalism" and their desire for "psychic liberation of the oppressed." They wish to eliminate the "self-righteous use of others as mere objects," the main cause of alienation, a psychic ailment "rooted inside all men" and which results in the "deadening of man's sensitivity to man."⁴⁴³

A study of the texts written by Reich and Roszak, indicate they have used the words "sensitivity" and "sensibility" rather indiscriminately. They might offer as an explanation that their observations of the behavior of the young have led them to believe that the counterculturists seek human responsiveness. However, the concept of "sensibility" is generally interpreted as relating to the field of human feelings, while "sensitivity" is a general concept. Human responsiveness, therefore, would include the meanings of both concepts.⁴⁴⁴

⁴⁴³The Making of a Counter Culture, pp. 56, 58, 65, 95.

⁴⁴⁴See "sensitivity," Webster's Seventh New Collegiate

The sensibilities of youth to "corrupted human relations" are strong enough to give them a fear of authority and discipline, even when they are necessary to maintain order and direction. This fear of "corrupted human relations" may partially explain their devotion to the doctrine of "personalism" which is a source of many positive, human and sensitive feelings which are suggested in the following paragraphs.

Individually, the young feel personal tenderness towards the members of their peer group. Collectively, they feel an empathy with the downtrodden of the world.

The young feel a personal responsibility for their actions. They do not sanction the behavior of a person who abandons a task and tacitly assumes the group will see to its completion. They do not sanction the practice of shifting the onus placed on such irresponsibility to an innocent person.

The young feel that commitment equals witness; any compromise with this principle is traitorous.

Dictionary, 1963, p. 789: "a: the capacity of an organism or sense organ to respond to stimulation." See also "sensibility," Ibid.: "4: refined sensitiveness in emotion and taste with especial responsiveness to the pathetic." (See also "pathetic," Ibid., p. 617: pathetic refers to a capacity for feeling, for being able to experience suffering, and for skill in evoking tenderness, pity or sorrow.)

The young feel that they must express their commitment in non-violent actions, although there are exceptions, as they place a high value on the emotions of love and pity which serve as positive catalytic agents.

The young feel it is frequently necessary to reexamine their motives to reassure themselves that the human qualities of action are the focal point of their attention.

Thus, we may begin to understand how the young allow the "forces of the non-intellective deep" to determine their behavior. Human life and well-being are judged to be more important than "non-human elements." The young have been acutely sensitive to the subtle forms of social pressures which elicit submission by promising rewards and satisfactions. Minor infractions of the principle which forbids such submission are overlooked but the young absolutely repudiate any major forms of societal "blackmail." Roszak contends that the counterculture is

that healthy instinct which refuses both at the personal and the political level to practice . . . cold-blooded rape of our human sensibilities [as occurred, for example, through the atom bomb ethic and the cold objectivity of the technocracy].⁴⁴⁵

The young demand more from life than their elders. They define a better life as a life lived with a greater

⁴⁴⁵The Making of a Counter Culture, pp. 4, 14-15, 47, 56-65, 110-11.

humanity which in turn destroys the power of evil behavior. They "are more intolerably sensitive to corruptions."

Is it possible to create a life style which affords "these expectations and sensitivities" the opportunity to develop? The counterculturist must be willing to live his life according to his beliefs, while according to others the same privilege. When he has reached this stage of maturity, he will have acquired a knowledge of the world which will permit him to have a general framework of reference in which to test the validity of his beliefs.* Until the counterculturist reaches this stage of development, he will suffer from a series of conflicts within himself and with the society in which he lives. One must develop a respect or a sense of awe for "the world's majesty" and for the "awesomely vast" reality in which we strive to reach an understanding of the higher powers which surround us. Sensitivity is developed by a willingness to practice it. It is an acknowledgment and acceptance of our vulnerability which permits us to cross the self-erected barricades between a man and the world. One does not sit in isolation and repeat to himself, "I am sensitive, I am, I am." One dares to venture outside the self, to establish relations with the earth "and all that is therein." Sensitivity, thus becomes habitual and quickly escalates its areas of operational scope.

The young attempt to recapture the lost joys of daily living, to impart a sense of enthusiasm to the performance of the routine task. There are also those unusually vivid experiences which may catapult them into an "ecstasy of the body and of the earth." Goodman suggests that a person may become increasingly sensitive through cultivating "spontaneity" and "imagination." Such expressions may be associated with the highly esteemed countercultural value of "innocence." The qualities of "self-regulation," "animal impulsiveness," and the multitudinous "qualitative life-needs of the person" must be restored to their respective functions in the individual. Whenever we are swept away by a rhapsodic enthusiasm, it means that we have become sufficiently sensitive to be judged responsive.⁴⁴⁶

As the young give evidence of an increased sensitivity, it is possible to detect elements of the negative use of it. Roszak cites the example of counterculturists who, under the guise of openness, honesty and the "I am doing this for your own good" attitude, express their feelings crudely, cruelly and savagely with a complete disregard for the pain they inflict upon those whom they attack.

⁴⁴⁶ Ibid., pp. 76-79, 129, 198, 203-04, 234-35.

Psychedelic drugs may be used to heighten an individual's awareness of life; they may be used as a psychic band-aid to keep further infection out of a wound inflicted by an insensitive world. However, the prolonged and excessive use of psychedelics may become an obsessive craving and an end in itself. When this occurs, they act as an agent to desensitize an individual. Self-development is a necessary step towards the realization of a countercultural personality but, unchecked, it becomes the paramount value which automatically locks the psychic door to all comers. Is it possible to exist within such a dichotomous philosophy? The philosophy which places such an emphasis on the importance of becoming sensitive to the world, may lead one to repudiate that very same world.

There is an entire gamut of stages between insensitivity and a highly developed degree of sensitivity. The individual must expend his intellectual and psychic capital in order to receive the maximum benefits which this sensitivity confers upon him. If he has chosen to do so, he may also be truly moved by the (magical or) rhapsodic vision. Following such an experience, one word, one image or the mere awareness of higher presences may transform one's entire personality. It is this visionary experience which the young seek so eagerly. It would provide the

instantaneous solution which they have been led to expect. It would be the miracle which would bypass years of drudgery. It would be the magic touch of the psychic lamp-lighter. In the pursuit of this transforming vision, the young experiment with those varieties of magic which promise a psychic reward for mere bodily activities. The young, in one sense, attempt "to resuscitate the defunct shamanism of the distant past," specifically, trance-inducing techniques. There are many psychic practices of the old shamans, which presume certain attitudes and sensitivities to exist. Roszak describes how they attempted to establish communion with "the transcendent powers" they felt present about them. They treated these presences "as if they possessed a will that requires coaxing, argument, imprecation"; they respected the dignity, the "moods, passions, attitudes" which were sensed in these mysterious and awe inspiring forces. They knew that one may bargain with these "turbulently, perhaps menacingly alive" sacramental presences, but only when one deals with them warmly, sensuously and respectfully. Our young must develop this sensitivity toward the supra-human forces or the personalities which they sense surround them, if they are to find

the answer to alienation and to build the more humane society which they desire.⁴⁴⁷

The kinetic energy of the young.

Reich asserts that "one quality unites all aspects of the Consciousness III way of life: energy."

One would expect well-fed, middle-class youth to possess an abundance of energy. If they are inert and apathetic, the causes are apt to be psychological; that is, unhappiness breeds insecurity; an ambiguity of goal orientation leads to conflicts and a lack of vision may give a picture of despair. If this category of aimlessness is created by a confusion of values, the Corporate State expresses the exact opposite. It draws its energy from the "destruction of existing values" through its policy of systematically creating "impoverishment by substitution." The Ersatz impoverishment created by the Corporate State contrasts with the atmosphere created by the countercultural young which is one of "enthusiasm, of happiness, of hope." "Consciousness III draws energy from new sources: from the group, the community, from eros, from the freedom of technology, from the uninhibited self." Music is considered

⁴⁴⁷ Ibid., pp. 74-75, 148, 244-47, 253, 265.

to be a "repository of fantastic energy," as it possesses "a power to speak to man 'in his condition.'" There is an "immense power inherent in changing one's own life, the power that comes from laughter, looseness, and the refusal to take seriously that which is rigid and nonhuman" ⁴⁴⁸

Do the young feel that the power of their newly discovered peer-group consciousness is unique? The history of man is one of a search for truth and its pragmatic application to human needs and hopes. This particular page in the diary of man may record the countercultural movement as one of many which desired to effect a renewal of a weary mankind, a fresh beginning, an absolution of our sins against one another. Perhaps it will be recorded as a dream, envisioned in a moment of enthusiasm, exalted by an ecstatic vision. The counterculture envisioned itself in the role of the liberator. It wished to free us from the anxiety that we must acknowledge that we are created beings; it may, or it may not, have wished to create the illusion that it had annexed the Creator as a member of the elitist corpses.

Such dreams evoked by group enthusiasms, supported by group ideologies, have often died in sudden "accidents."

⁴⁴⁸The Greening of America, pp. 171-72, 240-41, 251, 261, 268, 373.

The enthusiasm, which may have a greater chance to survive and to effect societal changes, must be translated into individual battles to overcome a lethargy and feeling of hopelessness which may be overwhelming.

Roszak does not mention the youthful energy but he concedes that the life style of a "small, but boisterous minority" of countercultural young may, at a future date, become the life style of millions of others. These young people, who "seem to feel the potential power of their numbers as never before," are involved in a "turgid flood-tide of discovery, sampling, and restive fascination." Is it possible to detect, by inference, the youthful energy at work in such experimentation?⁴⁴⁹

The replacement of an artificial reality.

Reich believes that "Consciousness III is more realistic than anything we have known in America for a century." A very real need exists to recover our power of choice and to repossess ourselves. Consequently, Consciousness III, which has undertaken the task of restoring these values, is very realistic. Whereas Consciousness II treated "nature and subjective man" as unreal quantities,

⁴⁴⁹The Making of a Counter Culture, pp. 27, 40, 145.

Consciousness III restored both to a place of honor. "They [the members of the new generation] do not go to nature as a holiday from what is real. They go to nature as a source." Consciousness III may declare "that the individual self is the only true reality," and Reich may posit as "the truth that only individuals and individual lives are real," nevertheless, neither statement denies the reality of nature. In both instances, the reality of the self is stressed in contrast to the artificial reality of the Corporate State, which considers "society, the public interest, and institutions as the primary reality." Consciousness III tries to restore to us a sense of the realities of living. Consciousness I and Consciousness II failed to remain abreast of the changing realities of American life.⁴⁵⁰

Roszak may not condemn the reality principle of our prevailing culture in the absolutistic sense in which Reich does but he is compelled to assert that "the orthodox consciousness of our culture is a much diminished reality." He advises us to pay attention to alternative realities such as that which exists in our dream world, where "the reality is not in the appearances, but behind them." He illustrates his meaning by asking us a pointed question.

⁴⁵⁰ The Greening of America, pp. 18, 56-82, passim, 234-388, passim.

"Is that not what we mean when we call something 'dream-like' . . . that there is an eerie unreality to the appearances immediately before us"? Such an alternative view of reality was at one time widely shared by the contemporaries of the mystics. Today such views are considered to be unreal. Consciousness III attempts to restore the awareness of such alternative realities, those recaptured in dreams and in the "sacramental sense of reality." Is it possible to convince people with these explanations "that the reality we want most to live in lies beyond the artificial environment"? Was Reich making the same point when he remarked that Consciousness III seeks out nature and the human self, realizing that these are the sources of any man-made realities and therefore the greater reality?⁴⁵¹

The mysticism which conquers evil.

Reich believes that mystery is an ever new and unfolding experience in the life of a Consciousness III person. The mysteries of nature and man provide an endless source of kaleidoscopic patterns. Such experiences of the mysterious, of awe and wonder, are but single psychic

⁴⁵¹Where The Wasteland Ends, pp. 71, 79, 94, 379-80.

moments, soon to be followed by other experiences which present themselves to the susceptible individual. Our human condition mitigates against maintaining this level of continual mysterious excitement, for to sustain this degree of awareness, an individual must labor constantly to transcend his ordinary world and the "sterile, rigid, out-worn" thought habits which have become almost automatic. Before him looms the gigantic task to "escape from the limits fixed by custom and society, in pursuit of something better and higher." Aided by "drug-thought, mysticism, impulses," he must develop a "higher, transcendent reason." The new music, as an occasional "awesome, mysterious and frightening 'trip' to some place beyond man's experience," may also act as a dynamic agent to assist an individual to reach a bigger and better life style.⁴⁵²

Reich's concept of mysticism seems to closely resemble one of the definitions to be found in Webster's, identifying mysticism as "obscure or irrational speculation." In the context of Reich, it appears to connote neither a theory nor a communion, but a mysterious quality, i.e., something "that excites wonder, curiosity, or

⁴⁵²The Greening of America, pp. 3, 268, 284-85, 394-95.

surprise while baffling or eluding efforts to explain or understand."⁴⁵³

Roszak cites Allen Ginsberg as an example of the countercultural life style. Roszak describes how Ginsberg, in company with the early beat writers, seek "a mysticism neither escapist nor ascetic. . . . Instead, it is a this-worldly mysticism they seek: an ecstasy of the body and of the earth that somehow embraces and transforms mortality." Reich refers to "the apocalyptic body mysticism of Norman Brown," a writer who has exerted a considerable influence on the countercultural youth. Counterculturists seek to effect a transformation within their own consciousness and by choosing to witness to it in the new life style, they have chosen their own *modus operandi* to resist the evils of society.⁴⁵⁴ The mystical tradition of the past, however widespread it may have been, has "chosen to achieve its purity by quietism and withdrawal, not by active resistance to evil." It "guaranteed nothing about the material well-being, justice, or decency of any society." Although one may not subscribe to this statement, it serves to strengthen

⁴⁵³ See "mysticism," and "mysterious," Webster's Seventh New Collegiate Dictionary, 1963, pp. 560-61.

⁴⁵⁴ The Making of a Counter Culture, pp. 64, 129, 240.

Roszak's claim to the existence of a contemporary "this-worldly mysticism" in contrast to a rather "Other-worldly mysticism" of past ages.⁴⁵⁵

The exploration of consciousness in the psychedelic context.

Reich gives a due consideration to the usage of drugs as an aspect of the countercultural movement. He feels that there are psychedelics which are definitely dangerous to those who experiment with them. But, he feels that marihuana is very helpful to people as a means to restore their dulled consciousnesses to a sharper awareness. It "is a subtle and delicate experience, . . . and it is not too different from the heightened awareness that an unusually sensitive and artistic person has." Marihuana "concentrates on 'nowness' as reality, . . . and makes unreal . . . : time, schedules, rational connections, competition, . . . the standards imposed by other people and by society." Reich warns one against the continual and excessive use of psychedelic drugs, and this seems to include the use of marihuana, as such practices would dull the consciousness and thus negate their original value. They may "provide an initial breakthrough, . . . a beginning of

⁴⁵⁵Where The Wasteland Ends, p. 95.

a new way of thinking," but ultimately, they "are not enough to support a consciousness." The greatest benefits to be gained from the proper use of psychedelics, are a permanently expanded awareness and sensitivity.

The effect of psychedelic drugs does not end when the drug itself wears off; it is lasting in the sense that the user finds his awareness and sensitivity increased, whether he is using drugs at the time or not. In other words, something has been learned.⁴⁵⁶

Roszak claims that "it isn't dope that has bred the beat-hip generation." He believes the "psychedelic experience" is one method to be used in the exploration of the consciousness. A "fascination with hallucinogenic drugs" has been a common characteristic of all forms of the counterculture. However, only in the bohemian fringe has the use of psychedelics been elevated to the status of a culture, to "the whole works," to "an end in itself." Many of the young people seem unable to overcome their obsession with drugs and for such individuals, psychedelic experimentation has spelled disaster. Mature persons may find psychedelics are valuable to use as a "safety valve" through which emotional tensions are relieved. As Timothy Leary endowed the use of such drugs with a religious

⁴⁵⁶The Greening of America, pp. 280-82.

mystique and the promise of salvation, the young place a much higher value on their importance, both individually and collectively. The youth seem too immature, too hungry for instant solutions, too inexperienced to carefully examine Leary's premise "that personal salvation and the social revolution can be packed in a capsule."⁴⁵⁷

The establishment of communitarian relationships.

Reich envisions in the new Consciousness the promise of "a more human community . . . a renewed relationship" between men. The Consciousness III community is based on shared feelings, experiences and values, "upon love and trust," and "upon a sense of species solidarity, a feeling that is expressed by the word 'together' . . . [thereby giving people] strength and warmth and energy." Whatever satisfies our deepest needs and experiences is considered valuable to us. Among the highest values of a Consciousness III person are "genuine relationships with others, friendship, companionship, love, the human community." Such dedicatory deeds offered on behalf of others and the community, have only one prohibition--one commandment, I shall do no violence to myself; the integrity of the self is

⁴⁵⁷ The Making of a Counter Culture, pp. 155-77, passim.

primary. Is it to be thus considered when there is an urgency of need on the part of another human being which is necessary to his very survival? One must pose such questions if one is to examine this philosophy in any depth. Consciousness III people search constantly for new forms of community, for new ways of being together, for they seem to sense that it is only within a spirit of togetherness that people are able to find a higher motivation and creativity. "What the new generation has already achieved is a way of being with other people that is closer, warmer, more open, more sensitive, more capable of sharing, than other generations have known."

Who are these "other people" Reich speaks of in his writing? Reich seems to shun the Yale faculty and to devote most of his time to a specific group of young people. They represent the young who seem to resent the older generation and for this reason many of them form communes and live in urban "pads" with their peer group. Must we conclude that the openness, warmth, closeness, sharing, mentioned by Reich, are qualities to be reserved for the exclusive benefit of this group and for the few kindred spirits who offer empathy? The formation of communities and "families" may prove helpful in being able to "withstand the overwhelming seductions and demands of the machine," but a new generation must meet the test of

interaction with society at large before it is able to prove its sincerity; for in the context of sharing and comparing with the dominant culture, the countercultural communities may find the values which they may offer as mutually educative exchanges to enrich both.⁴⁵⁸

Roszak describes how the young of the Western world "seem to feel the potential power of their numbers as never before," while at the same time, they have been cast in the unfortunate position of being "the only effective radical opposition within their societies." They are not sufficiently prepared or mature enough to assume this responsibility alone. They do try, however, as they are constantly experimenting "to discover new types of community." They seek "the communal opening-up of man to man," buried amidst "the ruins of the visionary imagination and the sense of human community." Their ideal community is founded on "profoundly personalist" principles, "a social order built to the human scale." The "New Left's best and most distinctive form of politics," is community organizing. This "communitarian bent in our youth-culture," which has its origins in Paul Goodman's writings, is still

⁴⁵⁸The Greening of America, pp. 2, 245-74, passim, 415-20.

seldom properly understood. The dominant society considers the youth culture a mere transient stage on the young's road to maturity. When the disciples of the countercultural movement fail to mature, however, that same society with its superficial assessment will be the first to vigorously condemn such immature children and refuse to accept their culture. Many young people seek their countercultural maturity through communal living with kindred people, whom they can "love and respect, where there can be enduring friendships, children, and, by mutual aid, three meals a day scraped together by honorable and enjoyable labor." Roszak believes, that if "these frenzied and often pathetic experiments in community" do not succeed, the counterculture may be unable to preserve its best traits.⁴⁵⁹

A brief recapitulation of the six main characteristics of the new Consciousness as posited by Reich and Roszak.

Self-centeredness and the orientation to the person.

Reich

Life is concerned with the self; this is a basic tenet of Consciousness III.

⁴⁵⁹ The Making of a Counter Culture, pp. 1-4, 22-66, passim, 154, 200-06.

The selfhood is the true reality.

The Corporate State has fostered the creation of the substitute self through its neglect of the development of the true self.

Our primary responsibility is the recovery of our true selves.

By reaching out to one another, we help one another to cope with this common problem.

The desire to help must be genuine. Honesty with the self and with others, forbids role playing. If you don't feel it, don't fake it.

Roszak

There is a thorough self-examination at the fringes of the counterculture.

The essence of the self or the person, lies in his psychic, as well as in his intellectual qualities.

Every individual must develop into an integrated person.

When judging other persons, one must do so within the context of their total personality.

All relationships, individual and collective, must be guided by this personalism.

Conclusions - The new movement considers the self to be the principle of reality. Our greatest responsibility is to

develop it. The result of this development must be a person who is integrated. We are able to judge a person only by the degree of his integration and we must relate to him at this level.

The search for freedom and liberation.

Reich

Technocracy has dominated and enslaved us, thereby deadening our minds, dulling our feelings and shutting us off from new experiences.

This was a violation of our human rights to reach the fulfillment of our mental, emotional and creative powers.

We must free ourselves from this domination and slavery.

Freedom lies in the resumption of the power to control our own consciousness.

We may accomplish this by resisting any domination by others and by making independent choices of life styles and goals.

Dependencies are permissible only if they are of a brief duration and if they serve to increase consciousness.

Roszak

Our greatest problem is alienation which is caused by acts of repression within the human psyche.

Leary says the young seek individual freedom and offers it to them through license, drugs and the sanction of Eastern religion.

Marcuse and Brown search for the source of human alienation, where the key to freedom must lie.

Marcuse believes that by freeing the self from stifling social controls, man may alleviate the miseries of daily living.

Brown seeks liberation at the level of the psychic and instinctual life through the visionary imagination and religious transcendence.

Roszak sees the concurrence of the counterculture with Brown's beliefs.

Conclusions - The technocratic society, through manipulation, has deprived us of our intellectual, emotional and experiential freedom. We have thus been deprived of our individual autonomy of consciousness. Through these alienations, we are alienated from one another and from nature. It has been suggested that we regain our lost freedom and power of control through license, the use of psychedelics and religious sanction. The counterculture embraces these practices as a means to regain and to strengthen a life style of psychic liberation.

The irridescent changeability.

Reich

A change of goals is essential to reach the new consciousness. Change is the rule of life.

The changes, which have occurred in our beliefs, will be reflected in our choice of a life style.

The Consciousness III person seeks personal growth, satisfaction, happiness and responsibility. Without a change in consciousness, the desire for a higher state of happiness will never be satisfied by the Consciousness II goals of status, economic security, power-positions, money or peer group respect.

We seek the encouragement necessary from the members of our peer group who have ventured to risk the security of their membership in Consciousness I and Consciousness II traditions to embrace Consciousness III. Change brings with it fear of the unknown and its attendant uncertainty, for ourselves and our families.

The Corporate State may be forced to accept the changes in society if the traditional behaviour in the areas of purchase and consumption are altered. Changes in consumer consumption could effect devastating losses in the Corporate State's economic structure. Changes in the priority of concerns might conceivably alter the legal structure

of the Corporate State.

Will the absolute commitment to the self result in a disaster for those who follow us in history?

The practice of experiencing merely to experience, exploring merely to explore without forethought of the possible consequences, may lead to the ultimate destruction of self-identity. These practices may give rise to dependency rather than independence as we may lead ourselves so far afield, that we are lost to love, loyalty, concern and religiosity.

Roszak

The young reject the objectivity and rationalism of science and technology as both shun the subjective, the emotional and therefore seemingly irrational elements of life.

The young intend to alter our sense of reality and our psychological processes. If they are successful, society will be revolutionized.

A recognition of the world of phantasy, magic and the presence of mysterious powers, is thought to be able to unlock the mind and its inherent psychic powers which would offer us an infinitely more satisfying and richer life.

The young believe the world can be changed through expressing oneself in poetry, through imaginative and creative

art works, and by rendering oneself vulnerable to open, personal, non-manipulative and trusting relationships with others.

The young often try to assess the progress of their psychic change and how they are changing others. Restructured group living, new ethical norms and new attitudes may signify changes which they have already begun to effect.

Conclusions - The nonmaterial outlook on life, the accentuation of psychological qualities and the altered sense of reality, all indicate a rejection of the materialistic, objective and rationalistic attitudes towards life. By extracting from the environment whatever seems to be most meaningful in the search for a new life style, a young person must enrich his psychic, conscious life. Life styles which express the principles of humanitarianism will affect the extant institutions of society, BUT it is obligatory that the young are warned of the intrinsic dangers which arise from an overly emotive and enthusiastic election campaign for a candidate named CHANGE. Can the pattern of endless experimentation with the possibilities of change become an end in itself? Will the lessons learned from these experiments ever be incorporated into a person's self-concept and life style? Or is the essence of the youth movement stating that there is no firm self-concept

or any one particular life style but a freestanding philosophic base?

Openness to experience.

Reich

The openness to experience is our most precious commodity.

We may learn from experience. Some experiences must be rejected as they violate basic rules of the new consciousness.

We are a mixture of different consciousnesses and therefore are subject to conflicts within ourselves and with others.

Indulging oneself in new experiences merely for the sake of experiencing may become detrimental, as it is licence rather than a contribution to the development of the new consciousness.

Many young people seek new dimensions of experience with the help of drugs, music and a host of psychic means.

When a person experiences openness, love, sharing and honesty in his interchanges with others, he desires to increase the number of such experiences as he views them as a fulfillment of his hopes.

The new consciousness is not a permanent state. We find

it necessary to move from person to person when we seek to satisfy our hunger for the crumbs of goodness, truthfulness and beauty, as they seem to change hands as frequently as a material commodity.

Roszak

The counterculturists love the freedom of experience, as it exemplifies human dignity and autonomy.

Experiences should be shared and exchanged.

The young are advised to search for those experiences which awaken feelings of a higher communion with their fellow men and with nature.

Vision will open the self to higher levels of experiences.

We must be able to distinguish between the visionary experiences and the mundane, commonplace, daily events in our lives in order to preserve their messages and importance.

The use of symbols and magic is necessary to preserve the essence of the visionary experience. Symbols are the shorthand expressions of experiences. In order to understand them properly, we must not disassociate them from those experiences which they interpret. Symbols serve to recall the underlying experiences whose messages are extracted from the association or "root meaning" and which

have been lost in both our waking and nocturnal dreams.

The youth culture has developed many symbols which are expressive of their psychic experiences. The young identify with one another through the use of these symbols. We may misread them because we do not share their background.

Conclusions - In order to preserve a sense of their dignity and autonomy, the members of the new consciousness consider their freedom to experience very precious. All experiences which do not violate the basic principles of the new consciousness are considered to be of the highest value. There are ordinary, conflicting and visionary experiences. The young place the greatest emphasis on the visionary, which is enhanced by the use of drugs, music, symbolic communication and other psychic means. Specific symbols communicate experiences held in common. Each time such a symbol is used, the underlying experience may be recalled. As experiences mutate, the meaning of the symbol is altered. One must accept this process of change or risk the penalty of being misunderstood by one's peer group.

The nonmaterial, nonintellectual approach to life.

Reich

Science has attempted to fulfill our intellectual and material needs, but it has neglected to fulfill the psychic

needs of our personality, such as the freedom of choice, of experience, and the alternatives in life style.

The young seek to recover the spiritual and psychological qualities of our existence.

The young are aware of the feasibility of a qualitatively better human life. In all areas of our living, including human relations, there is a vast discrepancy between what is and what could be.

They have begun in their styles of living to incorporate the nonmaterial and the nonintellectual elements as the most important to them.

Roszak

The single-vision intellect of the technocracy with its stress on objectivity and rationality must be replaced by the multi-dimensional vision of the counterculture's rhapsodic intellect.

The countercultural life begins with the nonintellectual elements of the personality.

The understanding of the psychic exchange between symbols and their underlying experiences may approximate the rhapsodic intellect discernible in countercultural youth.

Psychology has already moved in the direction of the psyche, the dream and the imagination, the myth, the mystery and magic, the visionary rapture and its symbols and

towards new definitions of reality.

The degree of a person's vision of reality does affect his behavior. All the young do not have strong visions.

One's vision of reality may be strengthened through the study of the poets and visionaries, of the mystics, the Romantics and the Eastern sages.

Conclusions - The psychic elements of our existence have been badly neglected. The spiritual and psychological qualities of our lives, our personalities and our relationships, must be further developed and studied. Such work will greatly improve our lives. We must firmly believe that a better life is possible and we must incorporate the basic tenets of the new consciousness into the framework of our daily living. The symbolism of our activities should communicate the strong and deep feelings which are their origins. This is the "rhapsodic intellect" through which the new "visionaries" communicate with one another.

The increase of sensitivity.

Reich

The people of the new consciousness seek to reestablish a sensitive intimacy between men and between man and nature.

They hope to find inspiration and direction from the poets, the artists and those persons who express special

affinity with the gifts of sensitivity.

The young are sensitive to sham, dishonesty, and ugliness in the fields of politics, business and administrative procedures. They strive to develop an awareness of innocence, honesty, truthfulness, responsibility and a commitment in every aspect of life. They are as aware of the lack of sensitivity as they are of the escalation of this faculty.

The increase of sensitivity must be primarily used to serve the SELF.

New stimuli and the cultural expressions of them in addition to the refinement of prior feelings and sensations, serve to increase sensitivity, to provide it with new dimensions which reflect man's needs and hopes.

When the goal is the escalation of self-satisfaction to be found in increased sensitivity, the search may well turn into insensitive behavior towards others.

Roszak

Alienation is the result of man's insensitivity to man. Hippies, as well as New Left activists, are sensitive to the plight of the oppressed and the alienated.

They display an extraordinary degree of personalism, tenderness, love and pity as they attempt to restore corrupted human relations.

They attempt to retain their sensitivity through periodic self-examinations. The young manifest vast differentiations in their sensitivity reactions.

The young show a great sensitivity to the subtle pressures of society when, in compliance with its demands, rewards and satisfactions are proffered.

The young are sensitive to the many psychic and qualitative life-needs.

Sensitivity is developed by practice. When we manifest signs of impulsiveness, spontaneity, emotionalism and enthusiasm, a basic sensitivity or responsiveness to the needs of others exist.

There are also signs of insensitivity discernible amongst the young. These are often manifested by the use of crude and savage patterns of speech, in obsessive ego-trips, and through drug-induced emotional orgies.

Sensitivity may benefit from the cultivation of the vision of reality and from the support given by certain props. Why is the entire area of sensitivity one of tremendous importance to the young? Because they believe the answer to man's alienation lies within its healing scope.

Conclusions - Mankind has become insensitive to its own kind and towards nature. In order to recover this lost sensitivity, one may learn from the examples given by

sensitive people; one should practice sensitivity by cultivating feelings and sensations, particularly those which reflect man's hopes and needs. One must strive to develop the exalted vision of reality with or without the use of special techniques and stimulants. The young reveal a great disparity in the scope and depth of their sensitivity development. The factors, which tend to negate or to polarize sensitivity, are the use of crude language, the excessive preoccupation with egocentric trips and an obsessive interest in drugs. Sensitivity, which is a precarious and delicate quality, requires constant and consistent cultivation if it is to become meaningful to society.

We now have the six major characteristics of the new consciousness as posited by Reich and Roszak firmly in mind, and the author wishes to conclude the comparison between their volumes by offering a brief discussion of culture, as expressed by Reich and Roszak.

The New Culture

Culture is the development of the mental and moral faculties in man which condition his sensibilities and which are expressed by his activities according to the choice of his life style.

In the ensuing paragraphs, Reich and Roszak discuss the rise of a new culture based upon a new sense of

awareness and the resultant conflicts with a prior culture. Both speak of particular cultural manifestations. Reich's descriptive writings about the characteristics of the underlying consciousness give us clearly discernible pictures of this phenomenon.

Reich asserts that America has been the arena of many conflicts which has made it necessary to search for a new style of life. The technological society has rejected many of our natural values and replaced them with artificial, alienating substitutes. Historical traditions have been lost, historical talents abandoned and there is little time or effort expended on the enjoyment of "youthful pleasures" or the "knowledge of how to be happy." As we have lost our visible expressions of culture, the underlying, invisible human needs and potentialities have been neglected. The culture of technocracy has limited the possible dimensional expansion of "community, work, creativity, consciousness, adventure," thereby diminishing "the horizons of life." Culture is "the way men live." Only a natural, harmonious, nonrestrictive culture is able to restore the smooth relationship between our lives and our natures.⁴⁶⁰

⁴⁶⁰The Greening of America, pp. 3, 19, 183-203, passim, 310-11, 408-10.

The new generation seeks to dominate technology instead of being its servant. A social revolution is necessary to achieve this goal. As culture controls the economy and the politics of society, "subversion through culture" has become the goal of the new consciousness revolutionaries. It is a process of social change which begins with the population at large, and through a series of intermediate stages, spreads to the areas of law and government. According to Reich, the manifestations of the new culture are all "part of a consistent philosophy." The degree of resistance exerted by the established society to the forms of "leisure," "clothes, music, drugs, ways of thought, and liberated life style," of the new culture, will determine the intensity with which the Consciousness III adherents will defend its principles and seek to identify with each other. The essence of the new culture does not lie in these aforementioned manifestations; its essence lies in the experiential search for nonmaterialistic values to live by. These may be enumerated as the development of the consciousness, self-discovery, personal relationships, imaginations, feelings, liberation and change of goals which serve to motivate a person to behave in a new manner.⁴⁶¹

⁴⁶¹Ibid., pp. 2, 241, 275-77, 300-70, passim.

"In the area of culture, youth is virtually autonomous," represents Reich's assessment of the new movement. The students led the search for a cultural identity among the young and they found their reenforcements already extant in the youth cult in the homes, the media and the market. "In areas of culture not regulated by law, such as music, haircuts, clothes, and, to some extent, life styles," students have proceeded to take matters into their own hands and to persuade others to change their habits accordingly. The Corporate State may be permissive in relation to these alterations of thought patterns, and in a limited fashion emulate them, but it cannot adopt the core of the thought pattern itself, for the true spirit of the new movement spells its demise.⁴⁶²

Man's culture and life style rest on his consciousness. The young are developing their new culture with the guidelines of the characteristics discussed in the prior section. A brief resumé may serve to illustrate this point as elucidated in Reich's book.

⁴⁶²Ibid., pp. 335, 359-61.

Clothing

Clothing is an expression of freedom. It represents the freedom to choose, to wear whatever expresses the mood of the moment--humorous and playful, for example. Clothing may be an expression of ingenious inventiveness. It offers one the opportunity to experiment and is a mode of self-expression. It is a symbolization of the shared similarities of awarenesses, values and attitudes which are components of communal sharing. Clothing may express sensuousness, or the sensitivity to the senses.⁴⁶³

Work

Work is an expression of freedom as the freedom from industrialized work should represent one of "the greatest and most vital forms of liberation." Any career must be a freewill choice as it must not serve to imprison men. Work which is mere role playing must be refused; it must be "a free, satisfying, independent and educational life activity." It should offer a variety of experiences and must be an affirmation of the self. It must not impoverish man, but satisfy him as it permits him to express his abilities.

⁴⁶³ Ibid., pp. 252-57.

Work should not hinder a person's decision to change his career, when the self deems it necessary. It should embody a search for real goals, i.e., those goals which relate to "personal growth, satisfaction, or happiness."⁴⁶⁴

Music

Music is an expression of freedom, the "living of freedom." It is a "multimedia experience" which "transforms each area of experience." It is a "uniquely and deeply personal" experience, which generates unrestrained self-expression. Musicians, for example, perform in their highly personalized styles. No other form of the media so completely understands and communicates people's feelings as does music. It is a rich, "continually changing quality," which is filled with variety. Music offers the transcendence of ordinary things which borders on the mystical. It is "a total way of life," wherein one is able to express his vision of the world and deal "with the entire world as seen and felt by the new consciousness."⁴⁶⁵

⁴⁶⁴Ibid., pp. 257-60, 399-407, passim.

⁴⁶⁵Ibid., pp. 260-71, passim.

Drugs

Drugs express a cultural liberation and demonstrate to others their loss of freedom. They expand the range of one's experiences and they add new dimensions to experiences and become stepping-stones to a deeper self-knowledge. Drugs increase awarenesses and sensitivities which are lasting benefits to the user. Their usage may presage the beginning of a new way of thinking. They are a reality which fosters "nowness" and which render unreal "time, schedules, rational connections, competition, anger, excellence, authority, private property, law, status, the primacy of the state." If drugs are used indiscriminately, the person who uses them may find his connections with the prevailing realities of the larger community totally severed.⁴⁶⁶

Community

Community represents a freedom of expression which is not lawless, per se. It is a freedom posited on "a balanced order that includes land, self, equality, beauty, and openness to change." It represents an "effort to recover one of man's deepest needs and experiences." Shared

⁴⁶⁶Ibid., pp. 265, 280-82, 355.

experiences, "experiencing the same things in the same way," is the basic tenet of the philosophy of togetherness. Each person's experiences become valuable to the communal concept of man. Communities have nurtured a greater closeness, warmth, openness and sensitivity to each other than they have in the past. They are sensitive to love and trust and allow for no feelings of servility or inferiority. Community represents a constant search for new forms of togetherness. As man must live according to the fictions he creates, changes in communal living will reflect his changing attitudes and awareness.⁴⁶⁷

Education

A liberation of the self is the object of learning and teaching. The young seek "the development of a new freedom . . . freedom of consciousness," freedom to search for alternatives such as free schools, freedom for a continuing education for those who wish to be educated. Such education must provide an exposure to "as wide a variety of experiences and contrasts as possible." It must prepare a person "to receive new experiences in a new way," as all experiences must have an educational value and seek the

⁴⁶⁷Ibid., pp. 197, 243, 272-74, 415-25, passim.

"expansion of each individual . . . throughout life," by attempting to develop each person's potentialities, individuality and uniqueness. Group activities, which may be found in the classrooms, strengthen one's convictions and feelings and serve to develop the self. A teacher must invite personalized contacts with his students; he must affirm himself in his work, "respond with himself . . . be wholly himself in what he does." Education should also provide an enhancement of a person's capacity "to appreciate nature, to benefit from it," and to be sensitive to nature. Every Consciousness III person, teacher as well as student, must bear "the full responsibility of his feelings" as they are expressed through his work. The new consciousness has battled for social change. Students have partially transformed the university system by adding their "own changed values" to it. The Consciousness III person must remain open to change which means there is a strong emphasis on the present, on what is happening in the world now. The school curricula must react to the impact, as well as to the implications, of this philosophy.⁴⁶⁸

⁴⁶⁸Ibid., pp. 248-49, 316-18, 350-95, passim.

Roszak feels that "a significant new culture [is] aborning among our youth." It contains much which is valuable and promising. Alienated youth is "our most important contemporary source of . . . cultural innovation." Their experiments with a variety of life styles seek to "transform our deepest sense of the self, the other, the environment." The new culture basically reflects the "reformulation of the personality." The tasks of living pivot around the needs of the personality. The "need for knowledge, for passion, for imaginative exuberance, for moral purity, for fellowship . . . [must be shaped] into a comprehensive style of life." The young have developed their own counterculture through which they hope to achieve a life style which is based on human needs. They know that "the corrupted culture of their elders" has failed to do this and must therefore be rejected.⁴⁶⁹

"Culture is the embodiment of a people's shared reality, as expressed in word, image, myth, music, philosophy, science, moral style." Elements of differing cultures do not easily blend with one another, for each is a whole, an integrated construct. Man is the creator of his own culture. "Human beings invent and plan and imaginatively

⁴⁶⁹The Making of a Counter Culture, pp. 1, 35-54, passim, 156-59, 235.

embroider--and the result is culture, a buffer zone of the man-made and man-construed" Man must harmonize his culture with his natural environment and with the nonhuman forces of nature. Contemporary cultural life does not need to create new symbols. It is sufficient to explore "the richness of the symbols or lending them a new cultural significance." Symbols have an inexhaustible potential that can be reworked and renewed incessantly. In the majority of societies, "the symbols directly translated the deepest perceptions of their culture." Our society is one of the exceptions. We do not acknowledge a magical world view, a transcendent spiritual meaning in our use of technology. The only value of a tool lies in its utility. When a culture thus chooses to separate symbols from their higher meanings, the harmony with nature is lost. The new culture attempts to trace the symbols we use to the yearly cycle of nature, to our needs and drives, to our basic religious impulses, such as mysticism and the visionary powers. The "future grows out of the here and now." Unless we are willing and free to change now, we shall have no part in creating a better future.⁴⁷⁰

⁴⁷⁰Where The Wasteland Ends, pp. xv-xviii, 6, 341-46, 398.

An "integral part of the counter culture" is the pre-occupation with the magic and the occult, with rituals and mysteries, and with myth, "the intercommunications system of culture." The young seek a culture which "opens the mysteries to all." Their experiments have a particular importance to community and to education. The beat-hip wing of the counterculture stresses the search "to discover new types of community, new family patterns, new sexual mores, new kinds of livelihood; new esthetic forms, new personal identities" Ideally, their communities should represent groups of people who love and respect each other, a togetherness in a "profoundly personalist" sense. They want an educational program which recognizes the existential significance of myth, ritual and rite, and an approach to the human experiences which offers the hope of salvation. Students of the future will demand a deeper examination of the mystical and the psychic realms of our nature during the years of formal education. There are approaches made by the young toward a new culture which suggest decadence i.e., when they try "to inflate the psychedelics to the size of an entire culture." In general, the young are pursuing a culture which brings them closer to

"the great purpose of life," namely "to approach with song every object we meet."⁴⁷¹

In conclusion, it is clearly evident that Reich feels that a new culture is necessary which feeds the starved and neglected lives which have suffered for so many generations under the yoke of Consciousness I and Consciousness II. The nonmaterialistic values of the new culture will provide the framework necessary to enable us to adopt the optimum way to lead self-fulfilling lives. Once an individual has renounced the limitations of the Consciousness I and Consciousness II philosophies, he is free to alter his cultural forms of expression as he is moved by the new spirit within him. Roszak sees the rise of a valuable new culture in the young's experiments which emphasize the person, not the impersonality of science and technology. Man creates culture, but he may also destroy it, or alter it according to his needs. Two contrasting cultures may not peacefully co-exist because a culture interprets symbols in all of the facets of its life style, and two cultures with contrasting symbolic interpretations will represent confusion. The new culture attempts to recover the mystical meanings of

⁴⁷¹The Making of a Counter Culture, pp. 66, 124-63, passim, 206-68, passim.

the ordinary, the inexplicable element in even the most prosaic events and objects; it also wishes to share its discoveries with any person who embarks on its voyage.

CHAPTER IV

EDUCATIONAL FLUX AND THE COUNTERCULTURE

Change or Changivitis?

Alvin Toffler in Future Shock remarked that many people fear "that change is out of control," while others, both old and young, are either unaware of it, or they attempt to ignore it as it poses a threat to their sense of security. Change seems to accelerate at an ever increasing pace in technology; in science; in the field of general knowledge; in the possibility of greater mobility; in the acceptance of differing value hierarchies and standards. We are unable to resist change. However, we have difficulty in adjusting to the multitudinous changes which we face; they breed insecurity, alienation, tension and a general lack of stability. We attempt to overcome our problems and difficulties by maintaining certain core values which give us a feeling of worth. These are the bases of "stability zones." There is an alternative method

of managing the adjustment to change, as Toffler tells us: "expand man's adaptive capacities--the central task of education during the Super-industrial Revolution." Education must assist us to make wise decisions in the seemingly overabundance of possibilities open to us; it must make us aware of our own personal values, first, by definition and second, by discovering the optimum method of realizing them. The task of education, as suggested by Toffler, places an almost impossible burden upon education as it would require a change in its techniques and its disciplines in order to enlarge upon them; it would have to open up the terrain of its involvement both geographically and socially and it would be called upon to reach the inner depths of the student in order to assist him to analyze his own values and those of others.⁴⁷²

Man is by nature resilient. He has survived natural disasters, man-made catastrophes and various attacks on his mind and body. Certain individuals may perish for a number of reasons but others will survive who are possibly less exposed to the rigors of change or they are more capable of withstanding shocks. However, such thoughts are little

⁴⁷² Alvin Toffler, *Future Shock* (1st ed.; New York: Random House, 1970), pp. 20-33, passim, 335-70, passim.

comfort to the growing numbers of individuals who are aware of the need for change but dread its painful discomforts. We are faced by a dichotomy as our society, which is based upon a philosophic dictum of change, acknowledges that it is necessary and yet discourages it.⁴⁷³ We live in a vacuum of value neutrality created by science and cultural relativism, therefore, to survive every man must be enabled to define his values and their significance in order to live in a semblance of normalcy.

It would be a grave error to deduce the values of the young from their life styles, for these are subject to the passing fads and fancies and phantasies--they deal with the non-essentials as they are forms of gratification. Changing life styles does not signify changing values which are held to be essential.⁴⁷⁴ Honesty and commitment, or by contrast, self-seeking gratification may be pursued within the Establishment and in the counterculture. These values and their support, or their rejection, are found throughout history. Our contemporary dilemma often occurs when a subculture attempts to become the dominant culture.

⁴⁷³ R.K. McKnight, "Past And Future Culture Change: A Quest for Variant Explanations," IXth I.C.A.E.S., op. cit., p. 201.

⁴⁷⁴ August Heckscher, "Life Styles," The Christian Science Monitor, April 5, 1974, p. F7.

The counterculture is definitely a movement which has sought change. The young see the world, as ever, with a different framework of reference than do their elders. They have known a greater degree of economic security which has enabled them to enjoy the pursuits of leisure. They have matured in a society which seems to offer ever expanding ranges of possibilities for life choices; they have taken as a matter of course their exposure to other cultures through travelling and the information media. The young feel that the vested interests in our institutions have been defensive and unwilling to consider changes which might necessitate a period of upheaval as they gave their own value hierarchy a much closer scrutiny to determine its strengths and weaknesses.

The young are facing life in a society which is upholding values which are not, in their present authoritarian, mechanistic methodology of teaching, capable of meeting the drastic crises of the 1970s. The tool values which we give them to act upon seem to need sharpening.

The lack of any rigid prescription of roles, of any clear definition of the roles of youth by adults in modern societies, necessarily makes youth groups one of the most important channels through which the numerous changes of modern societies take place, and

sometimes develops them into channels of outright rebellion and deviance.⁴⁷⁵

Max Ways has traced the many changes in American society as resulting from "two supertrends: (1) that toward a deepening individuality, a wider diversity, and more freedom; (2) that toward the increasing interdependence of individuals, organizations, and nations." These trends have become very evident during the last twenty-five years as they have escalated so rapidly. Education also has been influenced by them. New discoveries, in order to be implemented, need technology, the networks of distribution, and the coordinated efforts of many persons, and yet these efforts depend basically on relatively few people who possess the proper specialization, dedication, and freedom of inquiry, which may lead to such original discoveries.⁴⁷⁶

College students, and youth in general, have been affected by such "general cultural and genetic forces" in our society. When the youthful generation enters college, according to Arthur W. Chickering's studies, the school of their choosing becomes a safe haven where the students may

⁴⁷⁵S.N. Eisenstadt, From Generation To Generation (Glencoe: The Free Press, 1956), p. 323.

⁴⁷⁶Max Ways, "Finding the American Direction," Fortune, October, 1970, pp. 72, 126.

bring to fruition those changes which had been set into motion prior to their entrance.⁴⁷⁷ College, metaphorically speaking, is the womb from which they emerge into the free world, to venture into the struggle to change the atmosphere according to their beliefs. Students do not seek intellectual freedom and independence, per se, as much as they want the freedom to explore the limits of their non-intellectual potentials, which would include the emotions, the imagination and power to make up their own minds to choose whatever captures their interest.

The college has not been unresponsive to this mood. There is more flexibility in curriculum choice, more innovative experimental courses, experimentations with the new forms of evaluation of student performance. It is becoming more difficult to dismiss faculty members of whom the students approve, and students are gaining access to many important committees involved in curriculum planning, policies related to student life, and the recruitment of faculty.⁴⁷⁸

The author, after the style of the times, has coined his own word for such all-pervading viruses--"changivitis." It has been derived from the words change and vita or life, and thus, a life of change, the sick pursuit of change for

⁴⁷⁷ Clifford Adelman, Generations: A Collage on Youth-cult (New York: Praeger Publishers, Inc., 1972), pp. 262-63.

⁴⁷⁸ Carl Weinberg, "Schools And Social Change," School & Society, XCIX (December, 1971), 487-89, 492.

its own sake. Change may not always be equated with growth, development and improvement. For example, the search for absolute freedom and total independence is totally incompatible with being human. How may the created suddenly become the Creator? If one assumes such posturing, it is not the behavior of one who seeks to adapt to change, whereby the self remains intact, but it is symptomatic of the displacement of the selfhood through changivitis. Extreme forms of dissent, activism, aggressiveness and mobility are further symptoms of the same unhealthy obsessions. Fortunately, most students, faced with multiple choices have generally focused their attention on specific problems and experimented with possible alternative solutions.

Criticisms of the Educational System.

The widespread student activism of the 1960s, with its attendant symptoms of revolutionary activity and dropping out, would not have occurred unless deep-seated resentments of the educational system acted as the causative agents. Although a number of them have been discussed in prior chapters, the author is prepared to offer a further brief clarification of this topic.

A mature person is expected to have learned certain basic tenets which he adheres to in communal living. He will develop and uphold the qualities of honesty, loyalty,

concern, commitment and self-respect. A mature person is consistent and predictable in life situations as he reacts accordingly to his hierarchy of values. A culture should offer the maximum opportunities for such values to develop and flourish. Education would necessarily be expected to assume a major share in the development of an optimum culture.

The young in our slot in history, believe that both the cultural and educational institutions have failed to realize such goals. A gulf exists between what the youth believe to be the ideal life and those values which society expects them to consider as the component parts of an ideal life. The young sense an abyss between what they intuit as values and what society chooses to acknowledge as such.

"Every personal truth or experience puts them at odds with the 'official' version of things." This is the essence of the "generation gap."⁴⁷⁹ Contemporary youth are more self-assured than ever before and, coupled with our increasing dehumanization and institutionalization, these factors have been strong stimuli to give rise to the youth rebellion.

Society rests upon ideologies which, with the passage

⁴⁷⁹Peter Marin, "Children of the Apocalypse," Saturday Review, September 19, 1970, p. 72.

of time, influenced by changing needs and stresses, may also mutate. Traditionally, education has prepared students for life, the life patterns based upon the ideology of their elders. "Ideologies serve as energizers for action," making man's work meaningful and creative,⁴⁸⁰ and education's "ideological traditionalism" with its failure to respond to our needs, has disappointed us. However, it is not the only culprit. "So many of our institutions are out of step, lagging badly behind change and the new realities. . . . The rate of change is moving so rapidly that we risk being overwhelmed by it."⁴⁸¹ The urgent task of education is to build a bridge across the chasm of confusion, fear and misunderstanding between the young people and the parental generation in order that they may unite to heal a world which has become so fearful of itself.

As the educational institutions and their entourage were increasingly preempted with the pressing needs of financial solvency, growth, prestige and accreditation, they failed to discern the clamorous needs of the students for personal and social values beyond--not instead of--the

⁴⁸⁰Normand R. Bernier and Jack E. Williams, "Ideology and American Education," Intellect, January, 1973, p. 265.

⁴⁸¹"Rockefeller: New Kind of Vice President," U.S. News & World Report, September 2, 1974, p. 13.

need for cognitive skills. "The educational system . . . has abdicated its authority by turning its back on the virtues upon which authority in a decent society should depend--idealism, loyalty and social justice."⁴⁸² Schools do not teach children the communal values of "closeness, community, and belonging," however much self-confidence and good moral judgments may depend upon them.⁴⁸³

Have the universities failed to develop curricula which have engaged the whole student? Have the courses of study been too remote from the problems which a student grapples with in daily living? The student graduates with an esoteric body of knowledge which he struggles to relate to his identity and his emerging life patterns. Professors must be prepared to engage the whole student. Professors must be willing to expand their own horizons, by further graduate studies if necessary, in order to accomplish this goal. The university may find it beneficial to coordinate its efforts with other groups who are working for social change, such as "engineers, doctors, social movements, and

⁴⁸²Edward Schwartz, "The Cool Schools," Change Magazine, February, 1972, p. 30.

⁴⁸³Barbara J. Finkelstein, "The Search for Identity: An Institutional Problem?," Intellect, December, 1973, p. 151.

public interest groups; . . . new and much-needed allies,"⁴⁸⁴ thereby exposing the students to as many groups and work-related experiences as are feasible. Such activities will serve to direct the university's rigidly prescribed idealism toward a fuller and more realistic idealism.

Pressure to become cognitive superpersons tends to place students and professors in an emotional strait-jacket.

This inhibits such persons from making human responses to subjects of study. We have developed sophisticated vocabularies with which to describe intellectual concepts; emotional or human responses, usually expressed more simply, are disregarded as naive or elementary. This is unfortunate, as communication on this level is often extremely useful and enlightening.⁴⁸⁵

In addition to intellectual growth, there are developmental processes taking place in the student concurrently which the university must try to channel into logical, sequential developmental processes, which occur in the course of maturation. The university is the father-mother image during very important years. Therefore, students expect it to represent more than a mere boot camp for the war games of society. Students hope that the university may

⁴⁸⁴ Amitai Etzioni, "Human Beings Are Not Easy to Change After All," Saturday Review, June 3, 1972, p. 47.

⁴⁸⁵ Ann Leff, "'The Horrible Work Ethic,'" Yale Alumni Magazine, October, 1974, p. 6.

furnish a background in which they are encouraged to express their preferences by their choice of life styles; by offering them an actual choice in the courses of study to be pursued and the opportunity to voice their opinions without fear of reprisals.

Generally, students have had "little access to worldly experiences, especially those involving genuine responsibility."⁴⁸⁶ They do not expect the university to mold them to fit into the status quo or to judge their competence in the curricular subjects, solely based upon examinations. Cultural maturity, adaptability and proficiency are as important as rote feedback.⁴⁸⁷ The young are expected, as university graduates, to become responsible communicants in a changing society. Are the universities providing them with the background of the necessary tool values? Students demand direction, "discipline, meaningful goals, and purpose."

They were against the loss of individuality, the cultural vacuity, the commercial exploitation of values, and the value relativism of mass society. They rose

⁴⁸⁶James Hitchcock, op. cit., p. 165.

⁴⁸⁷Harold Taylor, op. cit., pp. 217-22.

against the lack of meaningful alternatives for fulfillment other than efficiency, mass consumption, profit, and competition.⁴⁸⁸

It is understandable that students have waved the banner reading "participatory democracy" so vigorously in the 1960s, even though they laid little stress on the concept of group consent other than their own, while ignoring the wisdom and responsibility which are necessary if a valid democracy is to function properly. Participation received a higher student priority rating in self-investment, than did the concept of democracy which could be construed as a possible edict to recognize the right of each student to march or not as he chose. March, participate, orate; the students seized upon a phrase and blew it to grotesque proportions which had little or no relation "to first causes" in many instances. The university had been called on the carpet, and it was going to require a good deal of explaining on both sides, before the dust finally settled.

To earn an academic degree, a student must comply with a university's prescribed number of required and elective courses of study. As such a program takes place over a long period of time, the intellectual and moral climate of the university exerts its influences on the student, both

⁴⁸⁸ Steven Warnecke, op. cit., pp. 189, 197-98.

at the conscious and subconscious levels. In the past, schools have inculcated their value hierarchies through the process of selectivity. Today, values are shaped by the varied actual and vicarious experiences which are easily accessible to the students in an open, information-rich society.⁴⁸⁹ If the schools place excessive emphases on being representatives of informational material, they may neglect to build a groundwork of values whereby the students are able to distinguish between the important and the relatively unimportant.

Schools must instill confidence in students by helping them to apply what they have learned to life situations; by teaching them to find their own balance between freedom and commitment; by developing with them, a viable combination of continuity and change; by assisting them to honestly evaluate what they are doing and where they are going.⁴⁹⁰

The practice of encouraging, through a new structure, the idea that personal fulfillment is the first responsibility of an educational system, and that human dignity is not founded on a single standard, may do more than anything else to mitigate the alienation and hostility of the angry young. What the ideal system would

⁴⁸⁹James S. Coleman, "The Children Have Outgrown The Schools," Psychology Today, February, 1972, pp. 72-75.

⁴⁹⁰Elisabeth Drew, "A Reporter at Large (John Gardner)," The New Yorker, July 23, 1973, p. 53.

do . . . would be to declare itself unequivocally to be the ally of difference, of individuals, and of the tolerant against the invidious; it would recognize its own limitations in choosing for people and recognize their ability to choose for themselves, and it would, in all cases, stand at their side against the imperious collective demands of crowds, machines, and bureaucrats.⁴⁹¹

Schools have not fulfilled their promises to give their students an equality of status and opportunity. It was merely a dream, a myth.⁴⁹² The university has, to a greater degree than any other institution, "sought to democratize the power and privilege of the elite." Formal training, regardless of the number of years it takes to complete, is no guarantee of success.⁴⁹³ There are many contributory causes when one attempts to analyze the failure to reach success, and the educational system may be among them. Education should: enable a student to overcome poor study habits; to cope with change and stress situations; to seek reasonable alternative solutions to problems; to build a life style based on commitment to principles and values which are not at the mercy of transient whims but which will endure and assist the student to bear periods of hardship;

⁴⁹¹Peter Schrag, "End of the Impossible Dream," Saturday Review, September 19, 1970, p. 96.

⁴⁹²Ibid., p. 68.

⁴⁹³James M. O'Kane, op. cit., p. 62.

to develop his own schema of positive self-realization and to cultivate his individual talents.

If these goals are to be realized, educational institutions will find it necessary to call upon specialists who function outside the classrooms in various capacities. Universities who are able to enlist the expertise of such men, must accord them a recognized role in the life of the university, i.e., a definite participation in decision making and curricula planning.

The non-academic participants in the life of the university, that is, men who may work within the structure voluntarily, may be prompted to give of their time and their efforts as they realize that it is necessary, both for the survival of the educational system and therefore themselves. They depend upon the universities to provide a corps of trained men who are educated to become their heirs.

The author believes that we have demanded our universities to assume responsibilities which cannot be assigned to them. If a student uses a university classroom solely as a recruiting ground for dissenters, the professor and his program are ignored, as the students drop his course to form a program for themselves. If students refuse to complete the course requirements, the teacher has little choice but to fail them. He is then a target for the complaints of the parents who are indignant that the student

has not been receiving grades; the university hierarchy, not wishing to lose tuition, tries to shift the blame away from the structure and onto that particular teacher and, ultimately, the professor is assailed by self-doubts and insecurity. Dissent in the decor of change is not entirely within the student nor is he the everlasting victim of blind authoritarianism. Let us not be too eager to assign blame for failure which is this complex.

Students and teachers may be doubtful whether or not we have faced the problems on the educational scene with open minds and a willingness to concede our failures and also to enjoy our successes. Students and teachers have erected barriers of pride which must be understood and evaluated. "Every indication is that a healthy skepticism about mass higher education is replacing the admiring indulgence of the postwar years."⁴⁹⁴

Reformative Student Efforts With Implications for the Educational and Social Systems.

The counterculturists had a number of ways open to them to express their dissatisfaction with the extant educational Establishment.

⁴⁹⁴Tom Wicker, "America and Its Colleges: End of An Affair," Change Magazine, September, 1971, p. 25.

Demonstrations intended to focus all eyes on student complaints.

Sit-ins intended to disrupt the daily classroom routine. Take-overs of professors' offices intended to harass the hierarchy and to convince it that the students could sabotage order and tradition at will.

The creation of new programs of study by the students.

The above mentioned programs have been called Free Universities and Alternate or Alternative Universities.

The Free Universities stress freedom from any external pressures and they are not hampered by having to involve themselves with any nonstudent interests, whether they be of a financial, or an ethical or a political nature. The Alternate Universities stress the differences in values, methods, and goals from those of the traditional (or "un-free") universities.

During the peak period of student radicalization, Alternate Universities expressed themselves through immersion in politics, the war, ideologies and any further issues which might prove useful to them as the students confronted the Establishment power complexes; as they argued issues involving the workers; as they marched on Washington; as they adopted ecology as a project which sprang from their realization of how the Establishment has perverted nature's wonders--man, woman, child and beast.

As the political hysteria subsided, other interests and enthusiasms came to the forefront. Students demanded those courses which gave them the necessary skills to

satisfy their particular needs: "Weaving, ceramics, organic gardening, animal care, auto mechanics, eurythmy, painting, drama, music, sculpture, driver ed., carpentry,"⁴⁹⁵ photography, encounter therapy, self-exploration (which often led to other-exploitation), geography (on the spot, travel, don't read the books), and a host of exoticnesses, unknown to the average, dull citizen.

Students want actual work participation, not the classroom theories about the work in their chosen field. Internships, field trips and alternating semesters of work and classes meet these demands. Students want to establish an atmosphere of informality in the classroom, where the student and the professor learn together and from one another. They feel that only the courses which are stimulating and open to a give-and-take dialogue between the teacher and the students⁴⁹⁶ are worthwhile. If students allow themselves to become vulnerable to classroom situations, they expect the professors to react accordingly.

⁴⁹⁵Under "Classified," See "Schools," "Alternative Schools," "Colleges," "Studies Abroad," Saturday Review/World, October 19, 1974, p. 63.

⁴⁹⁶Dave Kemnitzer, "Students Have the Power to Close the University, Not to Change It," in The Movement Toward a New America, p. 311.

They expect the teacher to shed the protective mask which portrays him as the venerated custodian of the bureaucratic kinship society. The student wants to share more than the amenities of words and concepts;⁴⁹⁷ he wants to share his feelings and to find their origins and how to use them to enlarge his spheres of interest and how to meet the stress situations into which emotions often lead us.

A growing number of teachers "believe that the test of intelligence is not how much we know how to do, but how we behave when we have a problem for which there is no solution in the back of the book."⁴⁹⁸ The catalog of one Alternate University seems to concur with this definition of intelligence.

Alternate U. is an inexpensive evening school free of grades, credit and age restrictions, offering a wide range of courses whose content and approach are not available elsewhere. . . .

Alternate U. aims to create new forms of communication allowing for maximum freedom and learning--learning not in the usual sense of accumulating facts, but learning as a process of heightening awareness, deepening involvement and commitment, and transforming the individual and social self.⁴⁹⁹

⁴⁹⁷David French, "After the Fall: What This Country Needs Is a Good Counter Counterculture Culture," The New York Times Magazine, October 3, 1971, Section 6, p. 36.

⁴⁹⁸Nat and Margot Henthoff, "The Schools We Want: A Family Dialogue," Saturday Review, September 19, 1970, p.74.

⁴⁹⁹The Movement Toward A New America, p. 290.

Young people today are spending too great a portion of their time in the university in attempts to define their identities, goals and what living in general means to them. John Aldridge suggests that many of these life definitions should have been clarified by them and for them before entering the universities. The home, which is the co-educator of children for so many years, should provide the center where they first learn the intimations of social living, i.e., confrontations, frustrations of the ego, consideration of the other person and then the adolescent is ready to begin to build his own values and to determine what he wishes to accomplish in his life. Unfortunately, high school and the university are often the first areas where a young person finds himself in an environment which is not malleable, which cannot be manipulated at will, and requires adherence to specific rules and regulations. They serve as vehicles to carry the student into the areas of emotional and intellectual self-discovery which the home failed to develop as it is often too preoccupied with the mechanics of day-to-day survival.

Instead of being free by that time to use the facilities of the university to train his mind and prepare himself for effective adulthood, . . . the opportunity for rebellion provided the young by the universities is essentially an opportunity to remain adolescent, to

carry forward the missed rebellion of their childhoods⁵⁰⁰

Young people expect crises, rapid changes and instantaneous solutions. Many of these crises are self-induced to avoid a crisis which is developing in the factual world, not merely in their phantasies. Therefore these crises, changes and the so-called solutions are operative at a purely theoretical level. Youth will learn that alibis, or self-rationalizations, are not substitutes for problem solving at an adult level. The resolutions of conflicting values and conflicting interests is an historical process which began with Adam and will continue as long as man remains in his present, imperfect state of being.

It is encouraging to note that by battling the ever accelerating pace of a philosophy of dehumanization, young people demonstrate that "they care enough to insist on something better." The parental generation dare not refute their young as they develop a strength of conviction and idealism. The message is beginning to be heard.⁵⁰¹

⁵⁰⁰Aldridge, First Perennial Library, op. cit., pp. 93-94.

⁵⁰¹The Editors of U.S. News & World Report Books, Our Country: A Celebration of America in Words and Pictures (Washington, D.C.: U.S. News & World Report, Inc., 1972), pp. 243-44.

Students have always displayed changing interests and notions, particularly outside the regular curricular structure, however, they were never as radical, extensive and widespread as they became in the 1960s.

The first Free Universities appeared in Berkeley and Stanford.⁵⁰² When Free Universities proclaimed the student's right to total autonomy,⁵⁰³ they signed their own death warrants, for it remains unproven that any organization has survived under such a condition. There have been other attempts to create viable free schools at a lower level which have not succeeded too well. "The average life span of the 1,000 free schools born in the last 6 years has been approximately 4 months."⁵⁰⁴ None has survived simply by attaching the word "free" to their name. "In every free school that has lasted longer than two years there is--there always is--some deep down and abiding power center."⁵⁰⁵

⁵⁰²Nathan Glazer, "'Student Power' in Berkeley," The Public Interest, No. 13 (Fall, 1968), 10-11.

⁵⁰³Schwarz, op. cit., pp. 30-31.

⁵⁰⁴David Warren, op. cit., p. 520.

⁵⁰⁵Jonathan Kozol, "Free Schools: A Time For Candor," Saturday Review, March 4, 1972, p. 54.

Countercultural schools do have "power centers." They may lie in interests, the need to prepare for specific tasks, curiosity, strengthening of certain ethics and--often unconscious--inherited drives and values which need release.

In quite obvious ways the New Education, despite the fact that it is proclaimed by students profoundly alienated from American life, feeds on fundamental American valuation of "practice" over "theories," "experience" over "bookishness," "life" over "thought."⁵⁰⁶

Power centers may also reside in people. The programs of the Free Universities are dependent upon the composition of its student body as well as on the particular skills of its teachers. Each of these schools thus has developed its own distinguishing characteristics as well as its strengths and its share of faults. Staughton Lynd chose to express it in the following words: "There is no getting away from the fact that universities combining theory and practice . . . can only be created by individuals who combine theory and practice personally."⁵⁰⁷ Whatever we have experienced as a whole human being will, ultimately, become our touchstone of truth. A teacher must believe what he tries to

⁵⁰⁶James Hitchcock, op. cit., p. 173.

⁵⁰⁷Staughton Lynd, "The Responsibility of Radical Intellectuals," in The Movement Toward A New America, p. 341.

impart to his students as valid, otherwise he will never be able to help students to seek solutions to problems which satisfy their reasoning powers and their emotional constructs. A teacher must face his own problems and conquer them by the force of his convictions. Free and unfree universities have to come to grips with the experience of the moment of truth.

There are questions which arise when one considers the position of the Free University in relation to the traditional university. For example, the problem of accreditation. The author does not believe any Free University has been officially recognized as a university to date. Universities which prefer "instinctual forces over reason," "egalitarianism over individuality, excellence, and professionalism," "political rather than intellectual objectives,"⁵⁰⁸ would seem to contradict themselves as institutions of higher learning, and must therefore become self-destructive. However, if we are able to view the free university as a body which does not intend to challenge the comprehensive body of knowledge which the traditional

⁵⁰⁸Philip B. Kurland, "The 'New' American University," Address delivered before the Quarter-Annual Meeting of the Chicago Bar Association, January 22, 1970, Chicago Bar Record, February, 1970, p. 229.

university represents, we may think of it in terms of its complementing functions.

Its content, which leans so heavily to touch-me-feel-you-mystical-crafts, is primarily a challenge to our culture, and only secondarily to our colleges. More than anything else, the Free U is a response to the void left in our lives by the demise of religion, community, craftsmanship, and the folk arts. Many of these subjects have never been part of the university, and probably never should be. . . .

Where the Free U's really do constitute a challenge to the unfree university is in their style.⁵⁰⁹

Alternative schools have influenced and changed the educational climate. Teaching in them frees the teacher from the monotonous task of representing a mere "stop and go light" functionary. The teachers and the pupils together determine within an atmosphere of mutual consent what to study, how best to study, and when to study. Learning becomes a healing art, rather than a plague which the students must suffer through. Briefly, alternative education offers more options.⁵¹⁰ There are hundreds of public alternative schools in which there is no prescribed curriculum

⁵⁰⁹"Experimental Colleges . . . Staying Alive on Campus: the Freedom and Anarchy of the Free U," Esquire, September, 1970, p. 111.

⁵¹⁰Stephen Silha, "Alternative Schools: Individualized Learning Has Spread, But the Payoff Is Still In The Future," The Christian Science Monitor, July 29, 1974, p. 3A.

and no rigid discipline by the teacher.⁵¹¹ In the opinion of the new president of Columbia University's Teachers College, such "popular education is a very young and very recent phenomenon about which we still must learn an immense amount." He wants to renew the relation of education with our social ideals. "Any narrow definition of education that ignores the large issues of society is just not sufficient. Without a sense of values, what the school may teach will be immediately undone by TV or politics."⁵¹²

Education strives for continuity; to retain and to develop that which is valid and necessary to man's survival and to enable man to adapt to and cope with those forces which threaten him. For a moment, let us consider both the positive and negative forces which are at work in society at large.

Work attitudes are changing; for the better, when they are based on more humane attitudes towards the worker and for the worse, when jobs become scarce, fiercely competitive and when they do not satisfy the employee's need for purposefulness.

⁵¹¹Stephen Silha, "Alternative Schools Help Public Educators Learn," The Christian Science Monitor, August 13, 1974, p. 5A.

⁵¹²Fred M. Hechinger, "Lawrence Cremin: Looking Toward the Heights," Saturday Review/World, October 19, 1974, p. 55.

There are evidences of an increased degree of tolerance towards diversities of opinion which are expressed in behavioral patterns which would have been totally unacceptable in the early decades of this century. Societal disapproval, which once acted as an inhibitory force, has been vitiated. In some areas this has been beneficial, as people have been forced to reexamine their values and by so doing, they realized they were mere unthought, emotive prejudices. In other areas, this has been disastrous. People have confused the freedom of choice with mere license.

We are veering towards the acceptance of the Dionysian philosophy as we seek the novel, the sensate, self-satisfaction, self-orientation and self-fulfillment.

As an individual modifies his value priorities in an attempt to encompass the past, the present and the future, he experiences severe inner conflicts, often expressed and often at the subconscious level. A value, for example, which has been taught him from childhood on by the Church, the home and the school as basic, is suddenly questioned or entirely abandoned by one of the three primary value transmitters. He views the past as dubious, the present as a leap into the unknown which he must make and the future as fearful. Such an experience often results in a severe psychosis.

The violent explosions of the mind which is overburdened with this proliferation of alternative choices may also lead to its merely becoming superficial, as it tries to protect itself. The personality cannot function normally when it is unceasingly beset by decision making at both the superficial and the deeper levels.

Many of the young people of today, expect older people to adapt to their often erratic and selfish behavior, which is diametrically in opposition to historical cultural trends. Elders find this reversal bewildering and, in the majority of instances, unacceptable. They need the security and stability which they have spent their lives building. There are people in the middle age bracket who ruin those years which are left to them by attempting to simulate youth. They adopt the latest fads in clothing, dye their hair, neglect their jobs and leave their families to pursue a way of life which they believe, mistakenly, will enable them to relive their youth. These middle age youth cultists are very youthful indeed in one respect. They have not developed beyond the id and the ego-bound stage. The superego, which serves to aid in character building and to think more of others than of ourselves, is immature. The middle age persons who adopt the life styles of the young are caricatures; they are laughed at and scorned by their young friends who use them as credit cards.

Newspapers, magazines, books, the theatre, movies, and TV are feeding the public with a steady diet of corruption, drug abuse, child battery cases, divorces, mental breakdowns, aberrations which have become cults; a persistent fault finding radar which operates to detect heretofore deemphasized flaws in our institutions, in our beliefs, in our familial relationships, in God Himself for daring to "throw us into being." Investigations into abuses of men by other men, both within and without the walls of our traditional institutions have a definite value and may lead to the correction of such abuses. But to simply wallow in the filth for its own sake, becomes a rather squalid pastime.

Are we becoming irresponsible because we have no inner discipline? Has pride in a job well done disappeared because we know we have not done as well as we should expect ourselves to do? Or do we blame our desultory approach to life on the distractions which are so readily available?

Fewer and shallower values are poor friends to depend upon when failing health, financial difficulties and emotional crises enter our lives. Giving the customer what he wants, is not always what the customer needs. We have stocked our metaphorical shelves with the luxury items as we starve to death.

Is the educational system, from the primary school level to the university level, prepared to meet the challenges which are presented to it? Is there, among the rich displays of knowledge, enough room reserved for the values which might turn such knowledge into wisdom? A person chooses according to his values. If education is to assist the student to prepare for a life which is to become more than a bestial routine to him, education must provide the tools with which the student can discover and deepen those values which will lead him out of self-despair, self-pity, selfishness and into a life in which he is able to transcend himself by acknowledging his origins and his task which is to teach by example.

Reich developed in Americans the awareness that they had been victimized by Consciousness I and Consciousness II values, and that their hope for the future lay in the transition to Consciousness III values. Roszak explored the philosophies of men who had used and were using their transitional potentialities to explore the infinite variations which the human mind, using scientific and mystic means, were capable of encompassing.

Will the increase of self-awareness, of "consciousness," turn knowledge into wisdom? The author does not believe so, because

. . . no philosopher and hardly any novelist has ever

managed to explain what that weird stuff, human consciousness, is really made of. Body, external objects, darty memories, warm fantasies, other minds, guilt, fear, hesitation, lies, glees, doles, breathtaking pains, a thousand things, which words can only fumble at, coexist, many fused together in a single unit of consciousness. . . . How can such a thing be tinkered with and improved, how can one change the quality of consciousness? Around "will" it flows like water round a stone.⁵¹³

No institution, no political machinations, no threats, not even war can serve as catalytic agents to move man to coordinate his desires with his will to create values which serve him and, ultimately, society in the creation of "a brave, new world" unless all forms of education work toward an integration of values which are positive. Education can no longer hide behind the barricade of its wounded self-esteem. If it is to assume a position of leadership, then it must assume a responsive and responsible stance. It must be willing to take risks, to fail, and then to analyze its failures in the open forum of our contemporary society.

⁵¹³ Iris Murdoch, The Black Prince (New York: The Viking Press, 1973), p. 157.

CHAPTER V

CONCLUSIONS

The journey has begun. The author, metaphorically speaking, has brought his passengers to the airport and watches the plane as it rises into the clouds and disappears. And thus, hopefully, this dissertation has provoked sufficient interest in the readers that they will continue to study the subculture which, for a time, seemed to dwarf the prevailing culture.

The counterculture is a movement, quite literally, it moves from one enthusiasm to another, believing each one to be the answer to problems in our society. Historically, man is motivated to reformative movements by abuses of systems which threaten to destroy both the good and the evil. There have been periods when evil seemed to triumph. Both the Old Testament and the New Testament are examples of such periods.

The counterculture is a search. It seeks palliatives, but it does not seem able to acknowledge the true extent of

its illness. Institutions, social structures, traditions, the natural and the supernatural nature of man have been found wanting.

The counterculture is limited by its very essence to the youth. People beyond thirty years of age are unable to traipse from one shrine to another in the search for the ultimate guru as they are hampered by families, jobs, and natural timidity. We are loathe to exchange the known for the unknown, particularly when the unknown may lead us into danger.

The counterculture is sensate. Feelings, emotions, intuitions, soothsayers, are primary. Commitment must be at a visceral level.

The counterculture is naive. It believes in itself without daring to test itself as a life program. Its members often drop out of it and return to the technological society as the stomach growls and the years grind on, spent in a condition which has ceased to be exciting and has become routine squalor.

The counterculture is lonely. Counterculturists often sever relationships, in a moment of emotive adventureousness and defiance, which may never be restored. They take hearts and break hearts with an ease which is frightening but often, when the pressures of their choice bear down upon them, they realize they are victimized by themselves.

The counterculture sells love short. Love is not primarily a sexual relationship, granted it is a component, but per se, it cannot endure without the foundation of other activities, shared beliefs, shared hopes and a base of operation which is subject to traditions which strengthen it.

The counterculture is wasteful. It has squandered its years on causes which have often proven to be momentarily dazzling visions--Roman candles in a summer sky. Youth is a time of health, energy, enthusiasm which could be exchanged for activities which will enrich the middle and last years of living. It ignores the words of the poet, Robert Browning, "Come grow old with me, the best is yet to be."

The counterculture is fearful. It possesses a false bravado; it cannot risk becoming old, it cannot admit that it will ever be supplanted by a younger generation who too will have its own elitists. The counterculturists feel impelled, at any cost, to preserve themselves. It becomes a grotesque mockery; the masks slip and reveal weary revelers.

The counterculture is irreligious. It has many gods. It chooses to view itself as the creator, not as a created being. If man is the creator, then he dies upon the completion of the natural life span. For as his own creature, he has denied himself all but a brief moment in one world.

One might hope that the counterculturist would realize that he is cheating himself of the open option to eternalize himself.

The counterculturist is ego-bound. He has not, despite his protestations to the contrary, developed his superego. He remains the prisoner of the id and the ego; the third step he cannot take as he is out of breath.

We have been and ever remain counterculturists--all of us. The decision to permit it to dictate our lives is ours to make. We either define its limits or permit them to define ours, and it is in the moments of decision that we may make our greatest mistakes. We learn by trial and error or we choose merely to explore the infinite possibilities of trials and are never able to correct our mistakes, much less admit to them.

We live in a period of history which emphasizes the glory of youth, middle-age has become an embarrassment and old age is a disease which we feel obliged to quarantine. When we are young, living is forever but as we reach for the calendar, we are surprised to find that to-morrow arrived yesterday.

How are we to bear old age in a culture that glorifies youth, Lord? How are we to bear the old age of those

we love, the old age of those we'd prefer to avoid, our own inevitable aging? Help us to live so fully that we can cherish the old, and oldness, as well as youth.⁵¹⁴

⁵¹⁴Forward Day by Day: A Manual of Daily Bible Readings and Devotions (Cincinnati, Ohio: Forward Movement Publications, August-October, 1974), p. 94.

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APPROVAL SHEET

The dissertation submitted by Lambert M. Kempkes has been read and approved by members of the Graduate School.

The final copies have been examined by the director of the dissertation and the signature which appears below verified the fact that any necessary changes have been incorporated and that the dissertation is now given final approval with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

Jan. 7, 1975
Date

John W. Wozniak
Signature of Advisor